

SCRAPS BY THE WAY

Diary of

MORRIS OFFICER

July 1848 to October 1852,
and September 1854

Appended by articles written by him for
THE EVANGELICAL LUTHERAN concerning his
mission tour of Western Africa in the
years 1852 to 1854.

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Scraps by the way

^{written}
At different times

For spiritual improvement

"Help me with care to shun my errors past
And make each day a critic on the last"

July 7th 1844.

"Godliness is profitable unto all things,"

In this book I intend to note down my thoughts and feeling from time to time, for my own spiritual improvement on the way, and my satisfaction hereafter. I do this with the ^{hope} that the remembrance of this determination, to record my thoughts, may make me more watchful in my conduct, more rigid in self-examination, and more faithful in discharge of every known duty. Yet I do not rely upon it as any thing powerful in its self, but intend to use it as a means of conquering myself, and sincerely desire the blessing of God to attend it. The work of self-improvement is truly enormous and difficult; I have been long labouring in it and now see that I have accomplished but little. While I am correcting one error, another is forcing itself upon me—breaks down my resolutions—destroys my devotional frame of mind—and banishes peace and joy from my ^{heart}. But self-improvement is so desirable, that I am determined to be more vigilant ^{and} resolute in my efforts, to reform my habits of thought and conduct. My resolutions have been often broken—and my plans frustrated—but I now renew my covenant with God, and commence again attempts to accomplish that, in which I have so often and so infinitely failed. And upon this work I now earnestly ask the blessing of Almighty God.

M. O.

"Let that same mind be in you, which was also in Christ."

Sunday July the 9th 1844

* During the last week, I have been forcibly impressed with the extreme vanity and simplicity of this world's fashions and customs; and having given up myself too much to them, I feel deeply grieved and much distressed. I do very sensibly feel my want of sobriety and holiness, and am indeed desirous of reforming my life. My reading awhile in "Mason on Self-knowledge" has added strength to my desire for a godly life; and having heard a pointed and powerful sermon from the words; "Sanctify them through thy truth" I am almost overwhelmed with grief, that I am so ^{long} in spirit, and, that I have lived so long a professed Christian, to so little purpose. *

Saturday July 22

* I feel thankful to God for the spiritual blessings which he has bestowed upon me, for the last two weeks. I have been thinking much on the subject of missions, and feel more strongly than ever moved to devote myself to that work. During the last month Brother Rich and I have conversed frequently and seriously about the claims of the heathen upon us. We both are willing to go whenever we are convinced that such is the will of God. My conversation, on this subject, with brother Butler has been both pleasant and profitable. My earnest, frequent prayer is that God will direct me in my meditations on this subject—and lead me in the

He shall guide me by his counsel and afterward receive me into glory

path of duty. I thank God that I have but little desire for the things of this world, for if it is my duty to leave my native country, I can do so with little regret. A great part of my life has been spent in wickedness and open rebellion against God, which I do bitterly regret. But since I have purposed to be a follower of Jesus, I have sinned and sinned so frequently, and have felt so little desire for the promotion of God's glory in the conversion of sinners, that I am filled with shame and grief. Oh that I may in future be more humble, more faithful, and more devoted! I desire no longer to be satisfied with earthly things, but to labor and pray for the salvation of souls. In this I desire to spend the rest of my days upon earth and then I shall reap an eternal reward in ^{Heaven}.

Sunday July 30 - 48

I have had great enjoyment in the divine life during the past week. On several evenings while reading Missionary works, and praying for direction on that subject, in the grove alone, I felt willing to do whatever God would allot me. And I now am willing to spend my whole life, whether it be long or short, in toil and labor for the conversion of the heathen world - or if this is not my duty I will cheerfully spend my life here in any work which may be pointed out as mine.

My desire and determination is, ^{to} cast off worldly cares, ^{and} thoughts, and banish selfishness, pride, and envy, from my heart; but

He that continueth to the end shall be saved.

This is a great week, for I feel, that my heart is very wicked, that my thoughts are vain and trifling, and that my affections are too much set upon earth. Oh! that my selfishness were entirely banished, and that my whole soul were taken up in a desire to do good. I must now go to my Sabbath School in the country - may God prepare my heart to discharge with my duty there, and ^{may} He bless my humble efforts for the salvation of those children and their parents; some of whom live in extreme ignorance, and fearful wickedness. I hope to have a precious time with them this evening in religious conversation and prayer.

Saturday night Sept 30 - 44

The vacation is past - the Session has commenced; and I by the mercy of God am still alive and well. During vacation, while traveling through the country, I was more than ever before, impressed with the lamentable truth, that professing Christians do too little to spread the Gospel and glorify God. But let me turn my thoughts upon myself - let me examine my own heart, as it has manifested itself in my past actions. It is my duty to be constantly engaged in doing good - but I have wasted many hours - have neglected many opportunities of instructing the ignorant - reproving the wicked - warn-

The dearest idol I have known, What see that idol be,

ing the negligent—comforting the afflicted and encouraging the weak. It is my duty to love God with all my heart—but Oh! how weak are my affections toward Him. If I loved him supremely how could I neglect him so much—and bestow so great care upon the things of this life. Surely I do not love God as I should. When I think of the vanity, and even sinfulness of my secret thoughts, I am disgusted with myself; but my trust is in God; by him I have been created, and redeemed—and called to repentance—and since I have professed the religion of Christ I have been constantly warned and instructed by the Providences of God—and to him I must still look for strength to subdue the evils of my heart, which I yet hope to overcome.

Monday night Oct. 9 —48

During the last two days I have felt much inward peace; and have prayed earnestly to God that he would aid me to consecrate myself entirely to his service. I am heartily weary of my sins, and am seeking to be delivered from them more and more. I wish to be transformed, from the follies, and fashions of this sinful world; for after all its fair promises it affords but little. This evening I enjoyed a happy season in prayer and conversation

Help me to ~~tear~~ it from thy throne, and worship only thee

with her Imhoff. We could both weep over our past follies and short coming; but we could also rejoice in prospect of deliverance from them; and of everlasting joy when our sorrows here shall cease. The Subject of Foreign Missions gives me much concern; I am examining that Subject prayerfully and carefully, to know whether it is my duty to prepare for so great and responsible an undertaking, as that of carrying ~~the~~ message from Heaven to the heathen world. Oh that I may be instructed and led by God Himself, through the whole path of duty up to the Paradise of God.

Sunday morning Oct 15th —48

The last week has been a mixture of grief and joy, I enjoyed much of the Spirit at several times in secret prayer, and in prayer with brother Imhoff in the grove, and at one of the ^{monthly} meetings of the African Sabbath School Society on Friday evening—but some things pertaining to my expectations for an agent for the College did, during one night, cause me much unpleasant feeling—However it was but for a night and joy came in the morning. I rode a few miles into the country yesterday afternoon—distributed some tracts among my acquaintances at Enon—conversed with some persons on the subject of Religion, and Foreign Missions—left a copy of "Sabbath Thoughts on Missions"—and returned with a happy heart.

"But drops of grief can never repay, The debt of love I owe."

* This morning brother Yonice ^{and} I had some conversation on Missions. We both think much about going as missionaries to the heathen, Oh! that God would direct us in all our deliberations on that subject, and help us know our whole duty. If I only could, at all times, have the glory of God in view, then would I be happy; but my selfishness enters into all my plans, and annoys me exceedingly—Oh! may it soon depart and leave me to my God.

Monday night Oct 23—46

* I have great reason to thank God for his abundant mercies towards me. I am protected by him every day and every hour—am preserved in ^{health} life and peace—and have so favorable opportunities to grow in grace, to increase in holiness, zeal, and faith. I partook of the Lord's Supper on yesterday with more satisfaction than at any time previous; and tonight at our Missionary Meeting we had a precious time: we spoke to each other in reference to the best method of awakening an interest on the subject of Missions—of bringing about a Revival of Religion among us—and especially in our own hearts. Oh! how God enabled us to pray against our own selfishness; and may that prayer never cease till the victory is ours. Oh God help me make an entire consecration of my self to thy service—is my sincere prayer x

"Here Lord I give myself away, 'Tis all that I can do."

Sunday morning Oct. the 29 A.D. 1848

* This morning I feel that I am a helpless, sinful being. When I look back over my past life, and closely examine my conduct, I see that my best deeds are marked with defect. And if I search out the cause of my unfaithfulness to God, it is found to be the wickedness of my own heart. I feel that I am not worthy to do any part of God's service. My former unfaithfulness fills me with shame and grief—and the selfishness of my heart interrupts my communion with my Merciful Father. Oh! how long to be delivered from the evil propensities of my nature. I often feel that there is nothing good in me. But I have consecrated myself to the service of the Holy One and the remainder of my life shall be spent ⁱⁿ making good that pledge; and I thank God that he has not permitted me to forsake him entirely. x

Sunday morning Nov. 14th—48

It is hard to serve God with such a heart as mine. I arose this morning early, while my room-mates were yet asleep—and desired to commence the duties of the ^{day} with earnestness; and thus find joy and peace. But how grievously have I been disappointed. It appears that I have neither faith to trust God—gratitude to praise

"Help me to live that I may dead

him—nor humility to implore his mercy. If I could not
ever feel more spiritual; this life would be a dreary wil-
derness, and unmixed sorrow and remorse would fill my cup.

"O. I love why am I thus;

Why this cold this lifeless frame.

Hardly sure can they be worse,

Who have never heard his name."

In trying to examine my own heart this morning, I
am perplexed beyond degree. I know not what I am. My
heart seems to be filled with pride. At the commencement
of the present Session I determined to be more faithful in
duty than formerly; and I do sincerely think I have been;
but now I am tempted to regard myself as better than
others who have ^{not} been so regular in attendance of the means of
grace and have not manifested so much concern for the
salvation of others. And when I find myself indulging
such thoughts, I am troubled exceedingly; so that I do not
feel fit to attempt any more to speak to any person on
the subject of Religion; and thoughts of abandoning my
intentions of the Ministry, crowd upon. Oh! what shall
I do? Is there end to the pride, vanity, and wickedness
of my heart? And will my agonies arising from them
never, never, cease.

The grave as little as my bed."

Sunday Dec. 10 — 48

I feel that I have somewhat neglected, the duty of writ-
ting in this book, which I still think may be profitable
to me if done in the proper spirit. But some weeks
ago when, trying to examine my motives of action, I
thought of this book; and as I was much disgusted
with myself and my past conduct, that of writing my
thoughts occasionally, also came into my mind; and
it seemed to me that I had done it through self-
ish motives, and the whole became odious, and painful
to my mind. I read frequently in "Edwards of the self
fections" and it seemed to me that I was one of those
who possess no truly gracious affections toward God,
all my motives appeared selfish— all my prayers mock-
ery— all my repentance hypocrisy— and all my pretensions
to love, toward God; and my seeming desire for the con-
version of sinners, deception and a vain show.

And now when I look at myself and compare my
conduct with Gods word I see my exceeding selfishness
and ^{vanity} ~~vain~~— My only hope is in God.

Sunday morning Dec. 17th

My heart is full of the world— my mind carried away
by selfish motives— and my thoughts are exceedingly vain.
It seems to me as though I had never devoted myself

"Let not your heart be troubled, ye believe in God,
entirely to the service of God. If I think of laboring for
the conversion of souls, my selfishness suggests that it is
not only pleasing in the sight of Him who will be my
final Judge, but that it secures to me the title of an em-
inent Saint. If I could be entirely divested of selfishness
it seems to me my joy would be complete. But with
it, my peace of mind will always be much disturbed.
May I find assistance and mercy in Him whom I strive
to serve and honor.

Dec. 31. 1848

This is the last day in the year, with what solemn
feelings I sit down to write a few lines in this book
which, on account of absence and the multiplicity of other
duties, has been so long neglected. Yesterday we laid our
faithful pastor and beloved instructor in the silent tomb.
But not without the hope that in the great day of eterni-
ty we will again meet never never to part. When Dr.
Heller ^{was} first considered dangerously ill I could not endure
the thought of his being taken from us. But now he
is gone and I am resigned to the will of God. This world
is but a wilderness—a sad and mournful pilgrimage—
a continued scene of disappointment and distress. Will I
^{have} given up the idea of finding happiness on earth. It can

believe also in me." "I will not leave you comfortless"
disappoint me but little; for I expect but little from it.
I feel satisfied with my condition and am willing to be
guided by God, and to be used in whatever way he may
see fit. O! let me have no will of my own.

Give joy or grief, give ease or pain
Take life or friends away
But let me meet them all again
In that Eternal day.

The Sun is now ~~a~~ ^{merely} down and I close the year by
commending myself into the hands of God.

Jan. (Sunday) 14 1849

The duty of writing in this book is entirely too much
neglected. I seem to have so much to do that little
time is allowed me for meditation on my own spiri-
tual state—and yet I am ashamed at the close of every
week that I accomplished so little.

I could be more useful among the Students than I am;
and one great reason why I am not is that I do not
feel deeply enough interested in their welfare. I long
to be wholly lost in doing good. If all my powers were
constantly exerted for the salvation of others, my own
enjoyment would be much greater. I have been con-
versing with some of the Students today—but with little effect.

There are no acts of pardon past, in the cold grave to which we

Monday noon Jan 18 49

Time flies swiftly away and soon I must appear at the bar of God to answer for that portion allotted to me here. That will be an awful day—these students who now surround me will meet me in the presence of the judge—and many other persons with whom I am frequently in company will also constitute a part of ~~that~~ ^{that} immense assembly. When I dwell for a short time upon such thoughts as these, I am overwhelmed with a sense of my want of preparation to appear in that solemn meeting. He who now sits with me at this table, busy in his studies will appear there to testify of my conduct towards him. And although I have warned him often, of his unsafe condition and have frequently entreated him to renounce the world and engage in the service of God, yet I might have done more than I have. I have conversed with him till he acknowledged the necessity of forsaking his sins immediately and seeking the salvation of his soul—but I have not prayed so much nor so ardently for him as I should have done. May God help both him and me.

Saturday night Jan 20 -49

Another week has gone, never to return. But during the week I was not sufficiently ~~impressed~~ ^{impressed} im-

pressed; But darkness, death, and long despair, Reign in eternal silence there

pressed with the truth, that the time which I was then spending would never return. If I had constantly kept this before my mind, and if I had remembered that a strict account must be rendered for the manner in which every hour is spent, certainly it would have prompted me to more diligence in duty, and more watchfulness against secret sins.

Today several persons were baptised and admitted to membership in our congregation. It was a solemn scene—it reminded me of former days of my ^{filled my heart} experience; and a mixture of thankfulness and regret. I am thankful that God ever influenced me to seek his grace—and yet I much regret that I have done so little in his service, and so much in opposition to his law. Tomorrow I intend to partake of the Lords Supper. I am unworthy—have too little love to God, and heavenly things—too much attachment to the world—have not enough delight in prayer and other Christian duties.

I was this day, ^{reminded} of the faithfulness of my Beloved Mother; in consecrating me to God by holy baptism, when no one else felt so much interest for me; and when many careless and wicked persons around us were disposed to think unfavorably, and speak lightly of that duty.

Life is the time to serve the Lord.

I well recollect the day and the impression it made upon me, although I had not been willing to be made a subject of that ordinance. I thank the Father of mercies for such a Mother, whom I hope to meet in happiness on high. We frequently used to join in singing and praying to God at the close of the day—but now we are separated and perhaps may never unite in such duties and privileges again on earth. At least I do not expect to enjoy her society much more till after we shall have arisen from our graves to enjoy eternal rest, peace and pleasure.

Sunday day Feb. 7-49

This day I have thought much about our beloved and departed Father; and each time my mind is turned towards his toils and self-denials for the Cause of Christ; I am reminded of my own unfaithfulness, my pride—and my selfishness. I feel that there is need of much more holiness and uprightness of life than I now possess. I have just returned from our African S. School—my class was not present, and on that account I feel somewhat discouraged in reference to them; but the Scholars

The time to ensure the great reward

afford us much encouragement. I have visited, urged, persuaded, and entreated them to attend but they manifest no interest scarcely on the subject. Oh! How dark the prospect before them. How deplorable their condition! And yet how self-secure they are! The heart of man is indeed wicked, selfish and stubborn.

I have been much grieved today on account of my want of zeal for the spread of the Gospel. It sometimes appears to me that I feel no interest at all in the Cause of Religion. May God who is able give ^{me} a better heart. O that he would increase my love toward Him!

Sunday evening Feb. 11 1849

I have been reading in Henry on meekness and trust I shall be profited by it. While reading I saw plainly a great lack of this grace in my own heart. I am too proud, too stubborn, too selfish, and too hasty; and it is my determination to make more effort to cultivate that desirable quality. I often am delighted to ^{see} others possess so much of it. But I am grieved daily in finding that but a small share of it belongs to myself. At almost every rec-

I own I'm base, I own I'm vile;

tation I either say, or do something which afterwards grieves me. And often when retiring to rest at night, my heart is burdened with my improprieties during the day. It is easy to theorize on patience, meekness, faithfulness, and watchfulness; but it is difficult to reduce these theories to practice.

However, in this work of conquering myself, I am determined to continue my labors till this my earthly existence shall have come to a close.

I frequently see, by attempting to in my own strength, to overcome my evil propensities; but even then I can thank God for the disappointment; for it tends to humble me, and to show me more of myself. Oh! God Thou that knowest my outward acts and secret thoughts—save me from the vanities, the sinfulness, and the stubbornness of my corrupt nature! I now see to how much greater extent I might be useful if only these were removed and in Thy strength Oh! My Saviour, I set out anew in the arduous but needful work.

Monday morning April 9th 49

This morning I am entirely alone in my room and have been reflecting over my past life—my

But mercies all my plea.

conduct during vacation has not been so consistent as it should have been; and on this account I feel grieved; but I will strive in future to live a better and more useful life. Read this morning Paul's 2^d Epistle to Timothy, which reminded me of the folly and sinfulness of this world's fashions. Whatever may be said of politeness and etiquette I feel and know that piety, ~~affection~~ a hearty love to God and man is the highest attainment to which any man can arrive. The greatest gentleman, is he, who will "do to others as he would have others do to him". My desire is to cultivate my heart more and more, for I daily see the great necessity of doing so.

Saturday April 14th 1849

Returned last night from a visit in the country with Mrs. Keller—read awhile in "Dox's Students' Manual" and in the Bible; and then retired to rest but on account of some conversation which I had with ~~it~~ on the subject of foreign missions my rest was considerably interrupted. My heart was weary with anguish at the thought of giving^{up} my correspondence with ~~it~~ but could see no possible way of doing otherwise. Our acquaintance has now continued more than one year.

Give joy or grief, give ease or pain

We have conversed much, and with much seriousness. and have become much attached. But ill health and the unwillingness of friends to be separated - if I should hereafter feel it my duty to become a missionary - will perhaps cause us to abandon our former design. In this matter I have but one desire - that we may know and do God's will; and I pray that he may give me grace to make duty, and not inclination my choice, and not ~~inclination~~ and the path in which to walk.

I arose this morning with a sorrowful heart - read some in the Bible - went to town to put a notice of the commencement of the summer session in the paper - came by the post-office and received a letter from my sister informing me of the sickness of my father. He is dangerously ill - so now I have sorrow upon sorrow. But most of all do I lament that my father has always so greatly neglected personal piety.

Perhaps in a few days I will be called home in consequence of my father's death - This thought itself would be deprived of all its bitterness, if only I knew he were prepared for a world of bliss - While writing this I am obliged at times to desist and give vent to my grief with tears. May God be merciful to him - in his distress

Take life or friends away; But let me meet them all again, In that eternal day
After reading this letter I proceeded to dress and decorate the grave of my worthy teacher, my faithful Pastor, and my dear private friend and counsel in perplexities. I will now return to town, ^{but} Sorrow and Sadness will still accompany me. O! That I could yield myself up to be guided, directed, and entirely controlled by them who never err.

Wednesday evening April 18

This is the last evening of the present vacation and I feel distressed that I have not done more to glorify God. I deeply feel the need of being constantly engaged in doing good in order to avoid doing evil. Today brother Imhoff and I numbered the books of the African Sunday School library - carried the book-case which I got made, from the Shop to the African Church and put the books in it. It is quite a neat little library between 15 and 20 dollars worth, bought by money which brother Ruhl and I collected among the Africans themselves, for that purpose.

I will strive to become more heavenly minded; for I am entirely too vain and trifling.

"The path of duty is alone the path of safety."

Thursday April 19th - 49

Today the Session commences - I feel grieved that so much of my life has been misspent. Oh! that my time in future may be spent more profitably.

Saturday evening April 21

Another week has passed, and is forever gone. Like most of my weeks and days, it has been spent to little purpose. In taking a close view of my past life I can discover little else than error. I have erred in every thing which I have engaged in. Ambition - selfishness - pride - idleness - envy - Intemperance in the use of food - and constant violations of my solemn vows to God are some of the sins which annoy me exceedingly.

My health has for some time been declining and this has cost me much anxious thought. I had supposed that almost constant exercise, during vacation would remove the complaint, which is one of the Stomach. I have been on my feet either walking or standing at my desk nearly all day, but I ^{feel} worse than at any time previous, and cannot sit more than

Let live deprive death of his terrors.

a few minutes without great uneasiness. A physician told me today that my system is in a very bad state - What it will be in a few weeks is very uncertain. The most grievous reflection connected with my condition is that, it most likely is the result of my own intemperance, and negligence. I feel this evening that I am not fit to offer myself to God - but what more can I do? Oh! for love to the Saviour, which will surpass all other love - and will prompt me to constant labor for the honor of his name.

Sunday evening April 22 - 49

This day has been one of considerable enjoyment in teaching my Bible-class of Students this morning. I felt a great desire to benefit them especially to show the unconverted of them, the sinfulness and folly of their course. O! may God help me to pray while I teach. And may his spirit accompany his truth. Under preaching I enjoyed myself well but in teaching in the African S. School this afternoon I felt particularly interested, and enjoyed it well. My Stomach is much better and I hope that with prudence and care I will be able to continue my studies with success.

There is no real enjoyment aside from duty.

Sunday morning May the 13th 49

I have neglected writing in this several days. On the morning of ^{Thursday} the 26th of April I received a letter from my brother-in-law stating that my father and one of my sisters were very ill. After some reflection on the condition of my friends, I determined to visit them; and accordingly left this place at two o'clock the same day. I arrived at home on the Saturday evening following at 9 o'clock - found my father and sister much better than I expected. He remained at home till Wednesday about 10 o'clock and then started for Springfield.

In my way here on Thursday I ~~had~~ visited some persons belonging to the Mt. Zion congregation and got \$8.00 subscribed to the building of the College edifice. Went thence into Sinking Co.

Received \$12.00 for the benefit of the Philanthropic Society, collected some money which I had secured last fall for the college, and on Friday morning started for college, where I arrived on Saturday evening. I then felt desirous of writing in this book, but as I had left it in my trunk in town I could not enjoy that privilege till it

The only way ^{to} keep from evil is to be constantly doing good would be brought over - brought it over on Monday but partly through negligence, and partly on account having so much to do, it has been deferred till the present time. C Sunday evening

It seems to me that I feel very little interested for the spiritual welfare of those around me. I am truly grieved that I do not think more seriously upon this duty - that I do not converse with them more in reference to their salvation - and that I do not pray more, and with more faith, for their conversion. During my last visit home I had more satisfaction and pleasure in conversing with my father, than ever before. I think he is much concerned about his spiritual interests - and is thinking much about connecting himself with some branch of the Christian Church. I believe he is a man of habitual and earnest prayer. O! how it delighted my soul to hear him answer me so reasonably when I spoke to him of his duty ~~in~~ toward God. May God influence and control his mind, and lead him to true repentance and newness of life. I left my sister very ill, but resigned to her condition. She earnestly requested me to pray for her.

My disappointments and troubles here teach

Oh! that God would give her patience in affliction entire resignation to his will, and a preparation for death. And may her husband share similar blessings. This evening I had some conversation with an unconverted Student - he was deeply impressed with the necessity of conversion and a holy life. I read to him the 14th chapt of the Gospel by John, which seemed to afford him some comfort. But I felt unworthy to speak to him about holy things. May God help both him and me

Sunday morning May 20

I feel this morning that I have been too light minded during the past week. Have not prayed enough nor talked with the impenitent around me.

Brother Ruhl and had a long conversation on Friday night, in regard to the manner and means of the greatest possible improvement in learning, health, and piety; and agreed that we and Brother Imhoff would try to meet once every week for conversation on those subjects. Bro. Imhoff accompanied me to the country a few miles; and we had a very pleasant ride. I was trying to sell a perpetual

me that this world is not my home

Scholarship for the College but did not succeed in entering into definite agreements. We returned in the evening, buoyant in spirits, confirmed in the determination to serve God during life, and strong in the hope of an everlasting crown, when the turmoils of life shall have ceased. I was conversing with some of my friends in the country, about having a Sabbath School celebration on the fourth of July and I think they will make arrangements to do so.

x

Sunday morning May 27 - 49.

I this morning feel much peace and inward joy. Although during the week past I was much perplexed, and dejected on account of the opposition of ~~some~~ friends; to our alliance for life, yet God supported me and gave me to see and feel that, "Earth hath no sorrows that Heaven can not heal". I can now say that I have no will in that matter farther than to submit to the will of The Most High.

Last night we had a good prayer meeting, and I returned from it renewed in spirit. This morning I took a walk to the wood with my dear brother J. and we had a pleasant and profitable talk on our own spiritual state.

There is a pleasure connected with a conscientious

Sunday morning May 28 - 49

This morning I feel truly anxious to improve both mentally and morally as much as possible. I am becoming more forcibly impressed with the truth that I have nothing of my own, and that I should use the time and talents which God gives me, in his service only.

Yesterday was a day of much pleasure to me. In the morning while teaching my bible-class, I felt deeply the importance of such duties, and the necessity of connecting with them earnest and faithful prayer.

In the afternoon I went with brother L. to his Sabbath School in the country - taught a class of small boys and addressed the School - trying to show them the importance of Sunday School. As there was no preaching at our church in the forenoon I went to the Presbyterian Church and heard ~~the~~ Rev. Mr. Galway deliver an address on the necessity of prayer and other efforts for increasing the number of Ministers in our own country. I think it was the best discourse I ever heard on that subject and it made me think much of abandoning my thoughts of going to labor in a foreign land.

discharge of duty, which can be found no place else.

Sunday morning June 3rd 1849

I had much enjoyment during the last week and have accomplished more in my studies than usual, but from some cause, this morning, I feel cold and indifferent. It does not seem to me that I can go to meet my bible-class this morning, with as much delight, and anxiety, as I have done at other times.

I feel that my heart wants many ^{virtues} in a much higher degree than it now possesses them. I am not sufficiently zealous for the spread of the Gospel - have not that fervent and constant love toward God that I should have, and in consequence of these deficiencies I often neglect duty and indulge in vain and sinful thoughts. Yet I have firm confidence in God and am determined to continue my efforts to improve physically, intellectually, and spiritually; for I regard ^{this} as a Christian duty. - Yesterday at 3 O'clock P.M. I met two students at my room and spent an hour with them in conversation and prayer. They are both much concerned about their souls, and are anxious to converse on the subject of religion; and therefore I have agreed to meet them, together with any others who will attend, on every Saturday afternoon at 3 O'clock

"Abstain from all appearance of evil".

Sunday evening
another Sabbath is nearly passed and another day deducted from the number which I will spend on earth. I taught my bible class this forenoon with much pleasure, and enjoyed the preaching tolerably well. This afternoon after teaching in the African S. S. Soc. Imhoff and retired to the wood and spent some time in conversation - engaged in prayer and then returned to college. Although I always try to avoid religious disputes, especially on the Sabbath, yet at supper this evening, I became engaged that day, and the dispute grew quite warm before ending. It originated thus. One of our students by the name of Smith, has been in the habit, for some time, of teaching Singing School on Sunday. He teaches the rudiments of music - and receives pay, the same as he would for teaching on week-day. At supper several of the students were talking about this school and during the conversation I asked Mr. P. - who sat near me whether he believed it was right to teach the rudiments of music in that way. He answered that it was dependant

earth.
"Set your affections on things above and not on things on the

upon circumstances, I then told him to mention some circumstances which he thought would justify it - after some hesitation he said that ^{he did not think of} ~~there were any~~ that would justify it. But several others undertook to show wherein it ~~was~~ is right by comparing it to some other things which were countenanced by community. But they were unable to prove from the Bible that these customs are right. I then asked them to show wherein it was better to teach and study the rudiments of music on Sunday than for student preparing for the ministry to study the Greek verb. This they did not attempt to do but seemed considerably displeased at me on account of what I had said.

Sunday evening June 10 - 49
I looking over my conduct during the past week I see many imperfections, and failings of duty. I cannot pray with sufficient earnestness for the salvation of souls. I have not enough of sympathy for the unconverted. O for a better heart! O for more love to God! and O for a greater interest in the spiritual welfare of those with whom I daily associate, and who are not Christians.

It is better to discharge little duties in a proper manner

Our new president and professor of Theology, the Rev S. Sprecher arrived yesterday evening and preached this morning from Revelations Vth chapt 5th verse. And one of the elders said unto me weep not: behold the Lion of the tribe of Judah the Root of David hath prevailed to open the book, and to loose the seven seals thereof. He made a good, sensible, and affecting discourse. I am well pleased with him, having conversed with him a few minutes last evening I think him an humble, devout man.

Sunday afternoon June 24-49

This is indeed a day of pleasure to me. Our new president and Professor of Theology preached this forenoon from Mathe 20. 4 Go ye also into the vineyard. It was a plain, practical, powerful discourse holding forth enlarged views of Christian duty; and especially of Christian enterprise and zeal necessary in this western country. I was much edified and encouraged to labor more faithfully and ardently in the cause of Christ.

During the past week I was not sufficiently faithful in duty and consequently had not so

much to perform more important things badly.

much enjoyment as I could have had until yesterday afternoon. I rode 7 or 8 miles into the country with Prof. Deibel and in conversation with him I had much pleasure while conversing on the state of the Church, the prospects of the College, the necessity of entire consecration to the service of the most high, and the joy and peace connected with discharge of duty. I staid all night with my friend Layton who has been lately bereft of his earthly companion - conversed with him and the rest of the family - urged upon them the importance of immediately embracing religion and walked to Springfield this morning before 8 o'clock attended the meeting of the A. S. teachers - and at 9 o'clock taught my bible class.

Tuesday night June 26 - 49

This day I desisted from my studies and commenced to superintend the work of building the College edifice. Worked hard at the stone quarry and was in town till late, engaging teams to haul stone and brick.

It was with some reluctance that I left my studies and undertook this arduous task. But as the Building Committee could not procure any one whom they could trust and as I regarded the Institution, of the

"Whether we live we live unto the Lord; and we live or die therefore we are the Lord's; first importance to the Church I determined to undertake it and do the best I could. It is a work upon which I can consistently ask the blessing of God; and therefore I desire to enter upon it relying upon Him for support under trials of patience - and for guidance in perplexities and doubts.

Saturday morning June 30 - 49

I have now been engaged several days in the tedious duty of Superintending the work of the College edifice. I like the employment very well; but it so occupies my mind that I often find it interrupting my secret devotions. I however feel that in this as well as in other duties I must be supported and guided by Him who can not see. I find but little time for study; for there are so many bargains to be made that such business employs all the time which I do not spend with the hands in the quarry, or at other places of working - except from the time of rising in the morning which is half-past 4 o'clock till breakfast at a quarter after six.

whether we die we die unto the Lord; whether

Sunday evening July 1st 1849

We this day enjoyed another privilege of partaking of the emblems of the broken body and shed blood of our Lord and Saviour; but I had but little enjoyment - perhaps owing to the depressed state of both body and mind. I feel unworthy entirely unworthy of the privileges which I here enjoy. O! that God would teach and enable me to transact my worldly business ~~with~~ promptly and correctly - and at the same time not neglect my duties toward God. I believe it possible for a man to embrace a good cause and to zealously labor in a worthy enterprise till ~~he~~^{death} and yet be lost. He may at first engage in it with proper motives, desiring only the glory of God, but after having become immersed in it may lose sight of the great object and think only of completing his undertaking. In all enterprises we should not ^{only} commence with God's glory in view but we should also constantly have ~~in~~ it before our minds. May my Heavenly Father help me so to do.

"Thou shalt guide me by thy counsel, and

Almost one year has fled since I commenced writing in this book; and during that time I have had many thoughts and various feelings. I must say that I have not made that improvement which I then anticipated now that which I might have attained; but I think this writing my thoughts from time to time has been a great assistance to me. During the last year I was more careful to improve my time than ever before. Short time after this last year I commenced operation as an agent of the College-travelled during the fall vacation, and a part of the Spring vacation-wrote letters to persons on that subject during session-and by thus laboring I succeeded in securing upwards of one thousand dollars; and did not neglect my studies on account of my agency-but have kept up with my classes all the time until I commenced superintending the building. During that time I taught twice each Sunday-a Bible class of students in the morning and a class of young men in the Testament in the afternoon.

In future this may fall into the hands of some one who will think that I mention this boastfully but I feel guilty for having mispent much of my time

afterward receive me into glory"

and for having neglected many opportunities of doing good.

Sunday evening July 8, 1849

Today I feel exceedingly languid both in body and mind, perhaps owing in part, to my having labored excessively during the past week-But my low state of spirituality is most owing to my carelessness and neglect of duty. Sometimes I think of excusing myself on the grounds that I have so much to do; but I am well convinced that the best way to succeed in discharge of any duty is to live near a scheme of grace to make God my counsel and to rely upon him for support. I therefore must charge myself with folly and wicked neglect of God during the past week. My heart is pained when I think of my selfishness and unfaithfulness. I do feel a desire to be entirely consecrated to the cause of Christ. If I could just feel that I have no selfish interests-but live for the good of others dealing out my life in useful labor wherever and to whomsoever it is needed-then it seems to me my happiness would be complete. I will try to become more and more consecrated to the service of Him to whom I entirely and rightfully belong.

"If in this life alone we have hope, we are

another week has passed away and I must again record my unfaithfulness toward God. My duties as Superintendent of the building of the College edifice are of such a nature ~~that~~ ^{as} to prevent me from attending the Missionary meeting on Tuesday evening; and this causes me to become less interested in that subject; for the more I attend such meetings and the more missionary reports I read the more I become interested in behalf of missions. I know I might live a much better life if I would be more watchful and more prayerful and the thought that I am thus living beneath my privileges grieves me. I now daily experience something of the cares of this life - but I enjoy my employment; because I believe I am in discharge of duty.

Sunday evening July 22

I have just returned from teaching my class in the colored S. School - the school was smaller today than usual and I did not stretch with as much feeling and freedom to-day as usual. My labors during the week are so excessive that although I desire from as soon as possible on Saturday evening,

of all men most miserable"

they so exhaust my strength and weary my mind that I feel languid during the Sabbath. O! may God help me - and constrain me to follow him more closely than ever I have done. I sometimes long to enter upon the duties of the Ministry. But if only I am employed as God wills all is well and I am satisfied. I feel that I am unworthy of membership in Christ's Church. Yesterday (21 of July) I was 26 years old when I think of my age and then of the time I must yet spend in preparation for the Ministry, I scarcely know what to do but I must commit myself into the hands of God. I must engage in whatever duty presents itself and then my life may rapidly pass away, and my change will be a happy - happy one.

Sunday evening July 29 1849

My labors during the last week were excessive owing to frequent and heavy rains we were much thrown back with our work. It therefore required increased efforts on my part to keep the work going on. Yesterday I spent part of the ^{day} at a S. S. celebration 3 miles west of Springfield. Addressed the scholars in the forenoon, and the teachers in the afternoon.

Let this world tell me to and fro - little help upon
power to trouble and afflict me must cease soon

We had a very interesting time - and present appeared
to be highly delighted - except one poor, wicked, igno-
rant, wandering, wretch who came near and con-
dicted us while speaking connecting oracles with nearly
every sentence which he spoke - poor man. I returned
by 4 O'clock in the afternoon and resumed my labor
here which I continued till 10 O'clock at night. Today
I walked three miles to the country to superintend
brother G's Sunday School - he having left for home last
week - I feel much fatigued and languid both in
body and mind. I feel a great need of greater watch-
fulness, prayerfulness, and faithfulness in duty. The sermon
this morning by the Prof. I was plain, practical,
forcible, and harmless.

Saturday night Aug 4th 49.

Through the trials of another week, by the blessing
of God, I have passed. I do feel grateful for the
health and prosperity he has bestowed - although exposed
much, to the night air and inclemency of the weather
yet I have enjoyed good health - feel though that
these favors have not been bestowed because I am
worthy; for I am guilty of great neglect of duty - and
numerous transgressions, in thoughts, words, and actions,

done in the love of God Rem. M. A. 1849

was not with me to comfort and sustain me -
and afraid lest I in the midst of my labors and
cares should forget to put my trust in God - and
afraid lest if called away suddenly by the choice
I would not be prepared to meet my judge

I therefore arose from my bed - put on my elbow
and prayed God to help me feel my sinfulness,
and help me turn to him with my whole heart.
I then read slowly and prayerfully the form
of self-dedication found in "Doddridge's Rise and
Progress" and now I will try to consecrate myself
anew to his service, to whom I entirely belong -

O! God my sins are grievous and I have nothing
to recommend myself to thee - But help me to yield
my whole heart, my physical and intellectual powers
to thy service as long as life with me may last

Saturday morning Aug 25 49

For several days I have been considering the
Missionary Subject and have been comparing that
work with the duties which I now perform
here and perhaps will perform if I remain.

I have compared these two fields of labor, not
to select the one requiring the ~~best~~ less toil.

Neither filthiness, nor foolish talking, nor jesting, which

but to ascertain to which of them I should devote my energies. In consequence of being now so connected with the Institution as to be perhaps more useful than I could be any place else—and because I can not with the approbation of the Presidential committee, and others concerned, be released from my present duties, I have concluded to remain and Superintend the building and Study as much as I can. I think this is my duty, yet my prayer is that if God wills otherwise, he may so controul my circumstances and so influence my mind that duty will become known to me. I earnestly pray him to enable me to labor for his glory, putting my trust daily and hourly in him.

Monday morning Aug 27 '49

I do feel this morning that I am a great sinner in the sight of God. I have been unfaithful in duty—careless in my conduct—vain and foolish in conversation—and have not for a long time created myself, much to benefit others. My heart this morning is grieved while thinking of my past unfaithfulness and sins

are not convenient; but rather giving of thanks.

I desire humbly in the fear of God, solemnly to dedicate myself anew to the Service of him to whom I rightfully belong.

Oh! Thou that knowest all things, look upon me in my sinfulness, and pity, and forgive. I desire to be entirely thine; and by thy help I will follow the path of duty wherever and into whatever it may lead. I will abstain from intemperance in the use of food—from levity and folly—from anger so far as possible—and will rely and honestly rely upon thee for support and assistance in my duties—and will seek thy guidance in all my plans and resolutions—and now, O! My Father help me to be faithful evermore until death.

Thursday evening Aug 30th 49

My Soul is filled with shame and bitterness—and my heart is pained at the thought of my past unfaithfulness, and inconsistency. Yesterday morning by request I brought Mrs. Heller and Mrs. Speaker from town to the College to attend the funeral of Mrs. McRight and ^{after} returning to town with them, I fell in company with several ladies who were going

There is no room for trifling, here. For worldly hope.

to the College. I accompanied them there and back to town; and during that time indulged much in vain and foolish conversation, which is hurtful to the cultivation of piety in our own hearts and disgraces the cause of Christ.

After meeting, I retired to my room; and while thinking over the follies, and sins, and neglects of the day felt the keenest remorse and guilt; and have felt so ever since. I do not feel worthy of a place among the friends and patrons of the Institution, to whose interests I now profess to have devoted my energies.

I pray for mercy, through Jesus Christ.

Wednesday morning Oct. 3 1849. Room at

Mr Oliver Blackey

It has been long since I have written anything in this book. Doubtless if more of my actions and feeling during the last two months had been recorded they would ^{have} been of benefit to me hereafter - and would have afforded me much satisfaction. But so it is with me I neglect too much of every thing which engages my attention.

or worldly fear, If life so soon is gone.

I continued superintending the work at the College edifice until the commencement of the present session (Sept 27); but was not constantly employed as there was not much done during the last month. However I labored most of the time with the hands employed, and spent the rest in visiting my acquaintances and others in Springfield and in the surrounding towns and country. During these visits I was much delighted and I trust some benefited by the company of those with me.

A few days before the commencement of the session Prof. Leitch requested me to take charge of the Grammar School of the College. I did not immediately tell him what I would do, for I scarcely knew what I ought to do. But after serious thought for some time I agreed to take the school and do the best I could with it. On Monday the 1 of Oct I commenced with 8 scholars and yesterday I had 13. It will require great care and labor to revive that school as it has been declining for more than one year; and

When I would do good evil is

at the close of the last Session was nearly broken up for want of Scholars.

I feel my need of both blessing and grace to discharge my present duties. I still Superintend what work is done at the College.

Monday morning Oct 8 '49

My enjoyments in religion are very low, owing to my consciousness of unfaithfulness in duty and frequent sins and unsemiting follies. I feel both unworthy and incompetent to fill the place that I now occupy. I am determined to strive against my evil propensities and by the help of God overcome them. Oh! how often I have determined to do so; yet my sins appear to rule over me and destroy my peace and joy. May God who is all. deliver and keep me!

Tuesday morning Nov. 6 '49

This morning I feel unworthy of the name of Christian. My heart is burdened with folly such as is a disgrace to the Christian profession. Last evening having been invited to

against the law, against the grace.

Yes. I feel the weight of a dejected heart and a smitten conscience. I am not grieved with one sin or ^{one} class of iniquities but am disgusted with my whole life. I must reform or at last be excluded from heaven. I seriously ask myself the Solomin question. What will you do? My whole heart seems at once ~~summed~~ to respond I will abandon my sins and follies and go to heaven. But how often have I made a promise of that kind? The number can not be told - but not one of them has been fulfilled. Oh what a reason for shame sorrow and self-reproach! Jesus help me, ^{and} I will again try to forsake my follies and follow thee!

Tuesday evening Jan. 1st 1850

Another day has fled, and I have entered upon a new year. Solem feelings pre-~~p~~are my heart when I think of the fleetness of time and the awful consequences of its end.

I desire and am determined to make renewed efforts to cultivate and improve my intellectual and moral powers. By the grace of God I will do more to improve and prepare for duties here and happiness hereafter than I have ever done in any past year of my life.

"Except ye become as little children ye can

Sunday night Jan. 6th 1850
Another Sabbath has passed but I trust
not entirely without profit to my Soul. I
had a pleasant meeting this morning with
my bible class enjoyed a sermon preached
by the Rev. Fink. Read a considerable part of
the afternoon in *Scander's Life of Christ* and
was much edified by it; it is a pleasure
to read and reflect upon the actions and char-
acter of the Blessed Saviour of men. Tonight
again heard a plain and earnest discourse
by Rev. Fink, from the words, This is the
condemnation that light has come into the
world and men love darkness rather than
life because their deeds are evil. I desire to
improve in every respect and prepare for life
and for death.

Sunday evening Jan 13, 50

The past week has been one of consider-
able Christian enjoyment. I have been more
attentive to my duties than ordinarily and have
accomplished more - but then my selfish heart
wants the praise - it would tell me that

not enter into the Kingdom of Heaven."

I have employed my time well and am better
on that account, thus it is when I am inactive
I incur guilt for neglect of duty and then when I
for a time apply myself closely to duty my spir-
itual pride arises and renders my motive of action
impure. I am often influenced by wrong motives
to perform good acts. And in that wrong spirit
I do them, although I daily pray and strive against
it - How necessary it is that Christ should pos-
sess the whole heart! I will continue as long
as I live to give up my entire self and interests
to him.

Sunday evening Feb 10th 50

This afternoon has been one of joy and
peace. And yet I cannot tell why, only that
it is because God is merciful.

Yesterday afternoon I rode from 2 O'clock
till six - lectured on Temperance at D -
Rode home after lecture - had pleasure in reflec-
tion while riding alone - and today feel thankful
and hopeful. Was alone in my room most of the
afternoon - read in *Scander's Life of Christ* -
and now I feel like humbly submitting myself
into the hands of God.

My conduct is proof that nothing but the

Sunday evening Feb. 24 1850

Such a sense of sin and depravity rests upon my mind this day that I have reason to doubt my sincerity in professing Christ.

Oh! how can I escape from these sinful habits which destroy my spiritual enjoyments.

Saturday March 23 1850

Today again I take up my residence in the College. I am alone in my room. Feel somewhat depressed but am determined to set myself earnestly to work. Intend to superintend the building during the summer. Am determined to cultivate pious feeling more than I have done and will write more frequently in this book.

Sunday March 24 1850

I this day heard an instructing and powerful sermon by Dr. Sprecher, from Exodus 8 and 19. Then the Magicians said unto Pharaoh this is the finger of God! He dwelt upon the special government of God his providence in bringing about what is his will—how

human heart
grace of God can overcome the evil propensities of the

he supports whatever is consistent with his holy law. It was particularly encouraging to us in this gloomy season in regard to both the Institution and the Congregation. But it will be great condescension if God now favors us and gives us success—we are unworthy to be employed in his service—May he make us fit to labor for him—and may he give us grace for all times and circumstances.

Wednesday morning April 10-50

I feel this morning like living for heaven. This life is short why then trouble ourselves so much about its concerns—it is uncertain why then make so much calculation for it—it is full of disappointments and sorrow why should we continue expect so much from it. Last night I had a pleasant and profitable time in my room alone—reading in "The Church in Earnest"—and meditating upon my past life and then with penitence for my sins and requests of duty entreating God's pity forgiveness and grace. The building is now going on, I have but little time to write.

What strange perplexities arise,,

Sunday April 21-50

There are days of anxiety and trouble. Yesterday the Students who were here, being excited, and very unjustly so, about the resignation of Professor Harris, they met and appointed a committee to inquire of Prof. Harris the cause of his resignation. I was grieved by their conduct. No doubt many of them will regret the course they have taken when experience will have taught them better. I must now go with bro. Yana to the country to organize a Sunday School

Monday night April 22nd-50

This morning I wrote to the Rev Boncadi—urging him to desist from all things else and employ his time in collecting money for the College Edifice until enough to enclose it shall have been procured. I do not know what effect the letter may have but in some way I trust the funds needed will be obtained. Nothing scarcely has been said today by the Students about Prof. Harris' resignation. No doubt they regret it

It will be pleasant to rest in Heaven.

bitterly what they have already done. In consequence of rain not much was done today at the building. One hundred and fifty dollars was received into the treasury of the college. This morning there was not perhaps ten dollars there. I do not know where the money will come to rear up this great building—but if it is indeed God's own work and we are laboring for it in the proper spirit some way will be provided and all will be well. If it is not an enterprise of his own devising we need not be concerned or anxious for its success—and if it is even in itself right and yet we are not prompted by right motives in our labor, ^{and} if ~~it~~ in consequence of this fails the world may even then learn an important lesson from its failure—a lesson worth as much to the world as it would ~~be~~ if permitted ~~to~~ partially to succeed. The great concern with me is to know that I am doing what is right and with proper motives. I never in my life so much felt committing all to God and doing earnestly what is ~~before~~ me to be done.

My soul repeat his praise whose wonders

Tuesday morning May 14th 1850

Yesterday was a day of much joy to me; for in the morning I received a letter informing me, of the fact that my father has embraced religion, and has become a member of the Lutheran Church. I have often prayed earnestly for him, and now I am ashamed that I cannot, or do not feel more grateful to God for this great blessing. A few days ago I agreed with Dr. Speecher to remain in connection with the Institution; I am therefore obliged to lay the design of becoming a foreign Missionary aside, I must say I give it up with reluctance. But I am convinced that I should remain. I am unfit to do either.

Friday Morning June 7th

These are days of trial and toil to me. For several days past things have not gone on so pleasantly about the building as is desirable. I feel thankful to God for his favor toward the Institution; and am entirely convinced that all that will

are so great"

make it really profitable is the blessing of Him who can support in time of need and can direct in time of perplexity and doubt.

My health is no longer good. Whether from severe toil and constant anxiety or from ~~paralytic~~ imprudence or from both I can hardly tell but I often feel much fatigued and yet so restless that I can scarcely sleep. I believe I have destroyed my health by carelessness, close confinement, and numerous sudden ^{changes} from hard study and little exercise, to very violent exercise, and numerous cares. I would be willing to subject myself to any regimen to regain my health, so that I might accomplish my designs, but if I have seen the seeds of suffering and death I must now try to endure the consequences. At any rate I will try to live for heaven; and may God help me.

June 15th 1850

It is with feelings of gratitude to God that this morning can here record my thoughts and determinations; for by the help of my Heavenly Father

When troubles like a gloomy cloud,

I will be more active, more humble, more prayerful, and more watchful. Last night Bro. Deihl and I had a joyful interview—it was of previous appointment and for conversation on personal piety and prayer for ourselves, for congregation at Crest Church and for the Sabbath here and at Donnelville.

It is life thus to live; I will make renewed efforts to examine my heart and refrain from sin. I believe that a higher state of piety is attainable.

Friday morning June 28th 1850

The cup I drink is a mingled one of sorrow and joy. I seem to nothing but a mass of error, and follies, and crimes. But one thing yet cheers me; I have pleasure in trying to do good. This state of trial, and grief can be borne with patience, if only in the great day of eternity I can meet some whom I have been instrumental in saving. I feel more and more like giving up the world and laying myself upon the altar of God.

Day before yesterday I went to Donnelville to distribute tracts and visit the parents in towns. On arriving there I found many of the

Have gathered thick and thundered loud,

citizens highly offended at some remarks I had made on the Sunday previous. I conversed with some of them and they seemed reconciled, but many others who had never done anything for the S. School and who even opposed it now were foremost in talking and planning in regard to it. They had appointed a meeting to determine whether I should superintend the School.

I attended the meeting, gave satisfactory explanations of all the offensive remarks I had made, and then told them that I thought it best to leave them; But that asked the privilege of distributing the tracts I had with me, among those present, this was granted—I distributed them and left. They then appointed two superintendants in my place. Thus the persons who had never taken any interest in the School before were the prime movers and actors in this affair, and the few pious persons who had invited me there and had labored with me were afraid to take an independent stand against them as well as my opposers. It seems to me now that anxiety for the welfare of the School, the reports I had always heard of Donnelville, the

He near my soul has always stood

Some of
description, its citizens had given me of the rest,
and the reported reasons they had for not ~~in~~
raising funds to pay for the Library caused
me to say things that I should not have said.
I have earnestly supplicated God's forgiveness and
prayed that all may be overlooked for good to
all concerned. I am convinced that those who
were engaged with me in this School erred
in committing the decision to those who were
neither competent judges, nor candid investigators
of the case. This is one of the severest strokes
I have ever received from the world. I will
try to profit by it. O! God pity, forgive,
direct, and save me a wretch, ignorant and
sinful.

Sat morning June 29th

There is true pleasure in the duties of
religion. I had a conversation with Mr B,
a student last night, and have strong hope
of his becoming a Christian. He is anxious to
have that happiness that religion can give.

Friday July 5th 1850

My present circumstances are in

His loving kindness, O how good!

Some respects, unpleasant and my duties now
seem wearisome. The building is going on—new
contracts must every day be made—debts must
constantly multiply and enlarge—I must promise
money, and yet there is not now five dollars
in the treasury, nor am I certain whether half
enough to pay the debts which will soon be due
can be at all raised. I cannot procure material
without promising money in a short time, if I
not get material the work must stop. The
Board of Directors gave instructions to proceed with
the work but they have not furnished the funds.
If we now stop and wait till the meeting of
the Board, it will be too late to prepare ^{the building} ~~it~~
for the accommodation of students this fall.
Two persons seem really to sympathize with us;
for they do not know our condition, some even
send us some replies to requests which we
make, all because they know nothing of the dif-
ficulties in which we are placed, and it is impos-
sible to make them known. Even students, with
the exception of one or two, and the citizens of Spring-
field know nothing of the case—we have thought

it best to conceal all; for if the real case were known we could purchase nothing on credit, and could get nothing done without money in hand. ^{under the circumstances} Whether this way of dealing is right or not I do not know. It costs me much trouble and anxiety. Our only hope is in God—He can do all things—His will be done.

Thurs evening July 18th 1850

I arose early this morning, and started out on business without waiting for overlook with my roommate. I was busy all forenoon and seemed to be doing well, but this afternoon the scene changed and all seemed to be of no account; and indeed most of forenoon of the day was spent in laying plans which required a considerable part of the last half to be devoted to making changes. So strange did my disappointments appear this evening that it caused me to reflect upon the manner in which I had commenced the business of the day. I am not now surprised that I have accomplished nothing. Life is sometimes deceasing.

Tuesday Sept 13th 1850

It is right that I say something of these days for they are days of trial. Yesterday I received the intelligence of my dear brother Rubb's death. Little did either of us expect this when we last parted—we parted with a faint hope at least that we yet labored together in a foreign field—but now he gone and that hope must perish—but there is another hope that can be realized—to meet in Heaven and unite in prayer those where supplications and tears of sorrow are unknown. He fell at his post, lecturing on Foreign Missions, his favorite theme. Can I say I do likewise! Whatever my duty may be—may I be found in discharge of it! Yesterday I received a letter from Rev. W. W. Harrison of Cin. who was elected Prof. informing me that he could not possibly accept, although he had before written that he would, and I had sent him a horse. May God direct the affairs of this Institution!

Friday evening Oct 4th 1850

I Scarcely know what my feelings are—I seem to be busy every day in doing nothing—always consecrating myself entirely to the cause of Christ—and yet guilty of very selfish thoughts and actions—The death of my nearest associates does not seem to move me—nor a knowledge of my own sinfulness cause uneasiness—all is dead but the vanities of an unsubdued and corrupt heart. Nor do these confessions thus made amount to anything more than a mere admission of what is so plain as to preclude denial. They produce no change in either heart or life. May God have pity and give me grace before I am removed to another world! Thou knowest O Merciful God that I can not govern my evil propensities, nor continue any good course of conduct. I am needy, proud, kind, self-willed, and ignorant. But It needs to write thus. Oh that I might be prepared for the place in which

I am or be removed from it quickly. Why should I longer live—and yet how can I die? There is a Source of comfort and assistance and to that Source I will go.

Saturday evening Oct 7th—50

Today I commenced teaching in the College building—had 22 Scholars who study in the room besides those classes that come in to recite. The pupils appear to be very unruly—will be troublesome—but if God will but afford me his direction and grace all will end right. May I be enabled to lead an exemplary life while here in the midst of those who will soon be persons of influence in community and will do much in shaping public character.

Sunday morning Oct 13th—50

The last week has been one of considerable toil and perplexity on account of having charge of the School while attending to the building. I do not now feel as though I am fit to remain here long. May God pity

and direct here me. Oh! how dull and careless I feel. What shall I do to find a better frame of mind? I know my duty and do it not—my past imprudence has injured (destroyed) my health and now I am unfit for duty—especially the difficult work now to be done here.

Saturday night Oct 19th - 50

This has been a week of unusual labor and trial. The Preparatory Department under my care now numbers 28 scholars who remain during the day in the room with me—besides about 20 who come in once, twice or three a day to write. The lads having been accustomed to disorder during the summer are very unruly and troublesome. I have gone to visit some of the parents nearly every evening this week, for without their cooperation, I must fail to make the school orderly and really useful to any considerable extent.

The building is still going on. I have

much trouble with that owing to the students and workmen being here at once.

Many of the students take privileges, in reference to the material for the building which I cannot conscientiously allow; and therefore disputes and difficulties arise between us—some of them are bitter against me and try to affect those who have lately come in the same way. There are some candidates for the ministry here that I think should be elsewhere and otherwise employed.

I can expect no good from some of them. Some things of late have made me think much of leaving as soon as I can—not because I am unwilling to endure the opposition and injustice of those who are prejudiced against me—or have no idea of the duties belonging to me—but because I have been almost convinced that I am not the proper person for the place I now occupy. I have no wish about the matter but to do my duty—May God direct!

Sunday morn. Nov. 10th 1850

I feel determined - fully resolved to make efforts to attain a holier State, and I have strong hope of gaining it. Oh that I may now and always hereafter realize my own insufficiency - and may constantly see the efficacy of the Saviour's blood - I feel that I am worse vile - but I would not be always so.

Sunday morn. Nov. 18 - 1850

I set out this morning seeking aid from God live an humble precious and useful life. Oh! my selfishness, and pride

Tues. even. Nov. 19th

This day is lost, although I have been busy all day. Have been intemperate in eating - selfish in my thoughts - irritable in the School room - cold in my religious duties. I have but little enjoyment, nor do I expect much till God gives me a better heart.

20 Evening. Intemperance in food -

carelessness and impatience in the School room - thoughtlessness in general - irreverence in worship - deadness in every religious duty - and a want of interest in every thing good. Such are some of the faults of this day, and although I know this all I am proud and continue to esteem myself highly. Perhaps God may have mercy and save me.

Tues. Morn. Nov. 26th

I feel humbled in thinking of the past but can cherish a hope of a better State in the strength of Christ. I may yet become better

Thurs. Evening Nov. 28th 1850

I am a miserable being, and the author of my own wretchedness. By intemperance and irregularity of habits I have destroyed my health - by neglect and vanity and folly have ^{much} injured my intellect - and by sins of various kinds have greatly weakened all the springs of my moral powers. To dwell in this feeble body - with this weak and debased mind and this polluted

heart is a wearisome existence—not a life.
If in another world, through the mediation
of Jesus this corruptible shall put on in-
corruption—the mind be exalted and ele-
vated and this soul cleared from its taint
why should I fear the change—or desire the
continuance of this life? O, Jesus pity me
all in ruins enslaved by sin and sinking
under an intolerable load of guilt—

Having been appointed by the S. Fem. Soc.
I have today visited nine places where liquor
is sold and have found the number of gallons
of various liquors sold by them to be 871
per month—what a source of misery and woe!

Frid noon. Dec. 29

I will make the secrecy of my health
a subject of daily prayer in secret, trying
at the same time to observe the laws of
health, and to make use of other means as
I can. May God assist, for Jesus sake!
Sat noon Dec. 7th

I resolved a few days ago to pray
daily for the improvement of my health

I feel much better and hope to regain
it so as to continue in discharge of duty
to God be the Praise.

Saturday Jan. 4th 1851

I have just returned from a visit
to my dear parents, where did I spend
a few days so happily. God be praised
for the grace he has bestowed on my
father. He is now, as I believe a sin-
cere and ardent Christian. I could
scarcely restrain tears of joy and grate-
tude at many times while conversing
with him on personal piety, Christian
experience, and cause of Christ in general.
The few days which I spent at home
were I think altogether the happiest
of my life. But even while there I
have been ~~unfaithful~~ unfaithful in duty and for-
getful of ~~my~~ O Saviour! Pity—and
forgive. All along the road home I saw
the clearest evidences of the utter deprav-
ity of man. My heart sickens when reflecting
upon what I saw, and I feel like

newing my promise to God, to live
and labor for the Salvation of Souls.
merciful Father in Heaven, Thou knowest
my imperfections, and mightest justly
forever abandon me to the wretched
influence of my evil propensities, but
Thou knowest too my desires to obey
Thou canst, I believe Thou wilt, and
venture once more to renew my covenant
with thee. Take me - Control me -
make me thine wholly thine. This
is all I ask.

Monday evening. Have been busy all day - feel
well, and contented - have much religious
enjoyment

Tuesday Evening - Health and Spiritual enjoyment
tolerable - heavy, but accomplished but little
assisted in depositing the remains of Geo.
J. & Richl in the burying ground of the
College - It was a solemn time, and stirred
a new within me the Spirit of
foreign missions - God only direct me.
Sunday evening - Have been very busy

Since ~~then~~ Tuesday, attended meeting of some
kind every night. Have had much
peace of mind - but have thought deep-
ly about the foreign field.

Wednesday Evening Jan. 17th 51

Have had some joyful and some
sorrowful feeling during the last few
days. There has been preaching in the
Lutheran Church every evening for the
last five days and a meeting for ex-
hortation and prayer every day besides
one of the same nature nearly every
day in the College. Some good seems
to have been done - but I fear not
so much as some of us suppose. The
work has not sufficiently humbled the
professors of religion in the Institution
and congregation. It was evident to my
mind before these meetings began that
a great increase in piety, faithfulness,
humility, soberfulness, and watchfulness
was needed in us all or nearly all
before we could be called consistent
Christians, and I have not seen much

evidence of that increase. Unless the Spirit
alarm and revive or convert some of us
who have long been inconsistent in con-
duct and deplorably negligent in duty
I fear that a few days after these
Special efforts cease we will find our-
selves in the same careless, prayerless,
sinful state.

Mon. Ev. Jan 20 - 51

Have been absent from School all day
riding through the country to purchase
lumber for the building - as it was ter-
ribly cold in the fore part of the day
I feel weary and tired and therefore
did not go to Church. I have been very
prayerless and inconsistent today, and have
injured, in place of improved, my health
~~Mon. night.~~

Tues. night Jan. 21

Busy teaching, and in other matters
all day - not enough employed in
prayer and meditation. Health im-
proved. Spiritual State low.

Feb. 22 Teaching forenoon - afternoon Business
and visiting for religious conversation - night
preaching - Enjoyment not great - health
improved - not time for reflection - little in-
terest in others.

Wed. Even. 23 - Teaching and business, busy,
talked some with students on religious duties
and experience - urged some to become pious
Spiritual enjoyment not great - health not
improved - have intemperate in eating. Oh!
Weak, sinful creature.

Saturday Feb 1st 1851

- 1 Spent in teaching - Reading and vis-
iting the family of Mr. Cook in the
country - was accompanied by one of
the students ~~who~~ has lately embraced
Religion - had a pleasant time in con-
versation with him about divine
things as well as with the family
Returned in the evening in time
to attend the meeting of the S. S.
teachers at Dr. Whitwoods. Bro. Bow-
man who accompanied me also atten-

ded the meeting and came home with me and requested my dear bro I who now rooms with me to let him room with me in his place and I take with him another young man, a candidate for the min but one who needs encouragement and instruction in religious duty. We love each other dearly - delight to be together but we will likely yield to their request.

Sunday Feb.
2^d Rev. this morning later than usual on account of being up late last night. Bro I and myself read after night in our devotions in the room and this morning it being my turn to read I read the Chapter which came in cover (as we read the N. 2. regularly) and that chapter is the 13th Chapt of Romans. commencing "We then that are strong ought to bear the infirmities of the weak, and not to please

ourselves. Let every one please his neighbor for his good to edification. For Christ Christ pleased not himself" &c. This reminded me at once of the request of Bro. Brown the evening before and Bro. I said after prayer that it brought the same to his mind and seemed clearly to point out one duty and that he was willing to make the change attended S. S. at 9 O'clock and preaching at 10 $\frac{1}{2}$ Rev. C. Reached from 2^d Min 1st Chpt and 12th vers. "For I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day - It was an edifying discourse - I felt well - will teach Bro. Jones' Class in the African S. S. this afternoon

3^d Mond. night Taught today with more than usual interest - talked considerably with students on personal piety - was engaged in healing a difficulty between two of their

who have lately professed a hope in Christ
Somewhat intemperate in eating not suf-
ficiently careful to employ my time health
tolerable - Spiritual engagement not great

4th Tues. night. This morn. Bro. Torrey
came into the room with me, to enquire
have been teaching - failed in self gov.
both in Schoolroom and at table - full
grieved on that account - visited the
parents of several of the scholars - & talked
about the school and their children in
particular - have hope of success. May
God bless the school and the new
relation of room mate.

6 Thurs. night ~~nothing~~ - business - prayer-
meeting tonight. Enjoyment, and health good
May God help me evermore.

7 Taught faithfully - neglected secret prayer-
ate intemperately - and now suffer sorrow-
ful for my short comings - I am a wor-
mer to myself on account of my inconstan-
tency - what then am I in the sight of God?

8 Sat. night. Have tried to live prayer-
fully today, and have resolved by the
grace of God to live a better life, to
make use of no more food knowingly
than is necessary to sustain nature, to
pray more and more earnestly, and to
try constantly to set an example in
all things to the students around me
which will be worthy of imitation and
I will record more frequently my failings
and success in this book so that I may
the better know my Spiritual state.

O Father, to thee I look for all the
strength to do these things, and implore
it in the name of Jesus.

9 Sunday night. Taught in S. S. and attended
preaching - friends conducted prayer meeting
in College after noon. attended preaching at
night. Read considerable during the day
enjoyment middling - health good - but lacked
in humility - and Spirituality. But little
profited by preaching tonight on account of
dullness or drowsiness for which I know no
reasons.

10. Mond night Alleviation causes a stormy life without but affords peace within. The Preparatory department of College needs very much discipline and improvement and the disease is so deeply seated as not to be removed by mild remedies, and others occasion much disturbance and existence. I was informed this evening of some slanderous reports circulated by some of the students among the sect about me - but they give me little concern - may God afford some means of correcting the evils and irregularities prevailing here - I long to be free from my own imperfections and pray God to help us all.
11. Tues. night Taught with a good degree of interest - but have accomplished but little besides - have considerable enjoyment but must lament my want of ardor in love to God.
12. Absent from College - was unfaithful in duty and intemperate in eating.

13. Teaching all day and with interest - feel great anxiety about the financial affairs of the College - have reason for fear - passed for money - trouble in College about the Steward - Had a good prayer and conference meeting tonight - Subject of con. How may we guard against temptation and sinful thoughts and actions.
14. Wed. night. With a burdened heart & desire to rest. I could endure fatigue of body or perturbation of mind through much study - but a heart pressed down with guilt is indeed grievous - Intemperance at table - impatience in teaching - negligence in all duties, or nearly all I am obliged to record against myself today - Oh! Corruption!
15. Sat. night Do not feel much desire for my own or others improvement. Have been too careless today to have much enjoyment.
16. Sunday night. Have passed through the regular duties of this day with apparent interest - but how little after all do I

really feel for the glory of God! My soul is grieved and distressed within me when looking at my real condition. I feel desirous to do better but dread the coming week. I am not prepared in heart for what awaits me in the excitement soon and in my intercourse with the students in general. But I will try again to set before them all an example of a Christian. Oh! that I could give up my self-righteousness so as to receive strength to do so. I have no excuse for my low state of piety. I can only condemn myself. I feel disheartened. What shall I do? How cruel a master is sin.

17 Thurs night just returned late from the temperance meeting - feel tolerably well - succeeded better than usual today in governing myself and the school - but feel the want of reflection alone and and prayer in secret.

18 Forgot to write

19 About on business in the country and

attended a meeting at Beets Church with Prof. Leibl. was intemperate in eating
20 Came to College this morning by School time - taught with pleasure and apparent success - did little else today than teach
21 Fri night - Taught with some degree of interest and apparent success - but have been too grovelling and inactive in good things to feel contented.

22 Sat night - have been busy all day without accomplishing much owing to a bad arrangement of business - attended the anniversary celebration of the Greek Soc tonight - did not leave part of it - have been kept up late by a student who wished to consult me in regard to a performance for the contest - feel dissatisfied - will now retire - Oh for grace to live as I have determined and promised to do!

23 Sunday night - am alone in my room as Ben Bowman is absent in the country - arose this morning pretty early - attended

a meeting of the S. S. teachers at a quarter
after eight o'clock S. S. at nine and preaching
at 10¹/₂ - taught in the African S. S. at 12¹/₂
and attended a prayer meeting at the College
at 4. This evening I concluded not to attend
preaching, designing to spend the time in
self-examination and prayer. Now some
around me today may suppose all is well
but Oh! If they could see my vile heart
and could feel the guilty consciousness
think otherwise indeed - Intemperate in eat-
ing - negligent in duty - cold and lifeless
in prayer and teaching and reading. I must
reform or die a premature and hopeless
death. Oh! Father help!

24 Aboat till late, at a Temperance meeting
and did not write

25 Returned late from, a meeting of the
Profs. at Mr. Cox's room. Spent some
hours in interesting conversation about
the Institution. Felt pretty well - taught
with interest and was more prayerful
today as well as more careful at table
than usual

26 I feel dejected and grieved, and cannot
exercise faith in Jesus to remove my burden.
The school under my care is indeed trou-
blesome and I expect to sometimes excite
me so as make me act impudently.
Today some of them whom I thought
to be improving in their habits, have been
uneuly - and partly, through a want of
care and steadiness on the part of my as-
sistant they evaded their duties.

But the great burden is my own sinful
and depraved disposition - I seem to
have no love to God - no real desire to
do good - no firmness of purpose. Passion,
appetite, pride, indolence, and such other
vices rule over me and they are hard mas-
ters - I know my case is hopeless unless
I am saved by the free grace of God, and
yet I cannot trust him for that grace.
I do not know what to do! O the misery
of sin!

27 Thuer. night This was a day appointed
for prayer in behalf of College and Semina-

injuries in the United States^{we} had meeting
at 10 $\frac{1}{2}$ forenoon and tonight I have had
considerable spiritual enjoyment. Health
not good - suffered considerably today.

Received a letter from my sister at home
which afforded me unspeakable pleasure.

26 Taught with tolerable interest - did no other
business of importance - indulged too much in
eating at dinner - felt some its effects in the
afternoon - remained at my room all even-
ing designing to study and read but was
visited by several persons and was prevented
from doing much - have been little engaged
in prayer, and now retire feeling that a
considerable part of the day has been lost.

March 1st Sat. night - Rose early - Studied
hard forenoon - Spent part of afternoon
in duties at College and the rest in town.
Heard the distinguished Mr. Gannett lecture
on Am. he is an eloquent man - Spiritual
enjoyments rather more than common - health
improved - habits a little better attended
to. O that God would assist me to improve.

2 Sunday night - Attended Teachers meeting
Sunday School and preaching forenoon and
Amperance lecture afternoon and tonight
at the City hall by Mr. Gannett. The lectures
were eloquent and truthful - enjoyments
tolerably good - have not advanced in piety
as I should have done.

3 Monday night - Have accomplished but little
today. Do not feel well. Little spirituality.

4 Negligent and forgot to write.

5 Absent on business in the country.

6 Returned to College early - have been busy
all day - feel well - attended prayer meet-
ing tonight - enjoyment more than usual.

7 Absent at Missionary lecture till very
late.

8 Spent away a considerable part of the
day - was gluttonous at table, indifferent &
drowsy, as well as prayerless at meeting in
the evening, and miserable on retiring to rest.

9 Sunday night - Partook of Communion,
but unworthily - attended other duties in a
set of ways. Feel quite unwell but do not

know why. Not at Church tonight.
Resolved not to eat dinner any day this
week and to pray more for health.
O! ~~God~~ pity. Strengthen! Forgive!
Evening April 1st 1851

When I made the resolution above, I
thought it would be conducive to my health
to observe it but on the next day did not
think so and consequently violated it, although
I did it with much hesitancy. I have paid
no regard to the resolution since, and have been
shamefully negligent of prayer. I feel condemned
and desire to do better. Am engaged in super-
intending work at the College building.

Sept 16th 1851

Leave College for Synod at Bucyrus, and
after that to engage as an agent for the Coll.
I leave with mingled feeling of joy and grief
of hope and fear. I Pray God to protect me
and give me success in my work.

Bucyrus 23rd - 51

I have now been here five days attending Synod
and have had much pleasure in witnessing the
transactions of that Body. They are nearly all
men of the most noble hearts and correct dis-
positions. So much so that I have constantly
felt rebuked by their conduct. There are
however a few exceptions. Some self-important
vain men, and from them I have attempted to
draw instruction. For the first two days I
sat and looked on their movements, close obser-
ving the conduct and words of each, and all the
time making the silent inquiry "Which class
do you yourself most resemble in actions and
character as manifested by actions? and in thus
doing I must say that I am most decidedly
~~more~~ ~~like~~ like those whose speech and acts disgusted
me, than those whose humility and dignity have
won my hearts. I cannot tell why it is that
I am always doing what I condemn and hate
in others. Last night after having seen and
thought of the mistakes of others for nearly a
week I said such things before the Synod as

deprived of enjoyment ever since. I know not what to do - my heart is sad and my eyes weep when I think of my conduct last night I feel more like hiding from the face of man than going about to urge them to duty.

Last night too I was examined to receive license to preach the Gospel. Thus just at the time when I should have been most humble and careful I have fallen into deplorable errors and follies, and now when I closely inquire into the real cause of my sorrow it is found to be that my pride has been wounded. If I must have such a heart as this till death truly long life is not desirable. I am filled with self-disgust when alone and with shame in the presence of others.

Sept 24 - 51

This morning I leave Bucyrus to visit my parents in Holmes Co. I feel thankful for the favors enjoyed during the last week but I feel disgusted and ashamed whenever I think of my conduct during that week.

Last night I received license from the Wittenberg Synod, to preach the Gospel. I do not half so much as I should feel the responsibility of that station nor the solemnity of assuming. My hope is in God.

25 Travelled in company with Rev. Renner to Mansfield.

26 Left Mansfield and went to Nashville. Staid all night with J. Baets on Old Lutheran, but found him agreeable and kind. He consented readily to have prayer in the evening before retiring. In the morning he twice invited me to call again and as often as I could. His wife was exceedingly kind.

27 Arrived at home found my relatives all tolerably well.

28 Wrote a letter to - I read the 13th Chapter of Matthew in Greek and went to Lafayette to visit my sisters. Went with Dr. Myers to see a sick man - talked with the Dr. about his accompanying me to foreign fields.

29 Sunday. Staid at Lafayette - expected to go to Fredericksburgh to preaching - was prevented by

constant rain - felt rather sad in the evening.
29th Came home - read 2nd Chapt. Greek Text. Spent
the rest of the day in conversation with my
friends.

30 Spent most of this day at home - talked
with My - a considerable part of the forenoon.
Read one Chapt. Greek Text. Afternoon
visited, with My Mother, an old friend
returned tonight and read more than
fifty pages of Rev. Finley's "Pious Life."

Oct 1 Read awhile I Pop. The Read one
Chapt. Greek Text. Went with father to
Beaton.

2 Read one Chapt. Greek Text and spent
the rest of the day in preparing a sermon
on Ps. 73-24. "Thou shalt guide me with
thy counsel and afterwards succor me to glory"

3 Finished sermon above. Read one Chapt.
Greek Text and will start soon for
Shanesville.

4 ~~Friday~~ arrived at Shanesville in the evening
and staid all night with my relatives

5 Sat. Went to Sandyville, by way of Stearns-

burgh. Spent Sat. night with Dr. Babcock
had a pleasant time

6 Sunday - Reached at Sandyville at 10 O'clock from
John 7. 37. "In the last day that great day of the
feast he. At 2 O'clock preached at Magnolia
from Ps. 73. 24 Thou shalt guide me Ps.

At night preached at Schoolhouse from
Matt. 22. 5 "But they made light of it."

6 Monday Relieved to Shanesville and preached at
night from Ps. 73. 24.

7 Tuesday returned home - read one Ch. Greek Text
and spent the rest of the day in reading Schenck's
Theology. Feel much disheartened by ill health
and especially by my want of ministerial quali-
fications. Oh wasted time! Blasted health! Perverted
talents! What shall I do? Anything can be endured
if it is not the result of our own disobedience and
imprudence, but who can have peace of mind with
so many monuments of his sins and follies always
before him - around him - in him. I will quit spin-
ning for, what can it benefit me?

8 Wednesday. Read one Chapt. Greek Text and
studied in preparing an address in behalf of
College -

9 Thursday Read one Ch. Greek Text. Studied

during forenoon - afternoon was visited by relatives and did not tetter. Went to Lafayette in the evening and attended the Holmes Co. Teachers Institute

10 Said spent nearly all day in company with Dr. Myers. Retained in the evening ^{from a little fever & truly joyful home}

11 - Said spent all day in preparing a discourse for Coll. feel well have considerable religious enjoyment.

12 Sund. Addressed the Sunday School in Ponton and preached one at the same place from Matt. 7. 37. Came home in the evening, not well

13 Well all day Read one Chapt. G. Test and spent the rest of the day in preparing for College agency.

14 Read one Chapt. Greek Test. Studied till evening and then went to Lafayette, where I preached at night - felt much distracted

15 Returned from Lafayette soon after noon spent the afternoon in preparing to leave home

16 Left home for West Carlisle to commence my agency. Stopped at noon with bro. Wilson at Millersburg, met bro. Babbly from Springfield. Staid all night with a stranger, an unconverted and careless sinner

17 Arrived at bro. Stauffer by noon and went to bro. Peter Snyberger to remain the night

18 Went to bro. Reiser at Winding Fork

19 Spoke in behalf of Coll. at Winding Fork Co. at 10 $\frac{1}{2}$ O'clock and 2 $\frac{1}{2}$ at West Carlisle where took a subscription of 21.50 for Coll. Preached at night from John 7. 37 and returned to bro. Reiser.

20 Mond. Sailed with bro. Reiser visited and read.

21 Studied in preparing discourse for next evening

22 ~~Visited~~ Visited several families and received subscription of \$12. Preached Morn. discourse at night and took sub. for Coll. of about \$22.

23 Visited several persons, received sub. of 3.00 and returned to Mt. Com. 16 m.

24 Spent the day in study till in the afternoon

25 went to ~~bro. Stauffer~~ ^{bro. Stauffer} returned to bro. P. Snyberger to ~~bro. Stauffer~~ ^{bro. Stauffer} went to Port O. at Farm line and staid during night with bro. H. L.

26 Mond. Spoke at Mt. Zion Church at 10 $\frac{1}{2}$ received sub. for Coll. of \$24.50 - Went in afternoon to bro. R. D. Staid all night

27 Went to Mt. Zion. In Law off copy of sub. for bro. Walker to keep. Transcribed the same in sub. book, wrote letter to Dr. Sprague and intended to deliver tonight on 2nd Mt. at Mt. Zion Church

28 Started in the morning from Father Staugh for Woodbury. Stopped a while at Fayon College, and then went to Mr. Vernon - called on bro J. Briggs raised Subscription of 5 doll. and then travelled to bro. Don. Johnsons 8 ms from Mr. V. on the Chestnut road - Staid here all night

29 Received a Sub. of 2 doll. from bro. Johnson and left for Woodbury where I arrived at noon. Soon saw bro. Goodlin and felt much encouraged by the interest he felt and still feels in the Coll. Staid all night at Father Buchanan

30 Spent the day in conversation with bro. Goodlin in reading and study. It is a real pleasure to meet such persons as bro. Goodlin and wife - will stay here tonight.

31 Studied ^{at} a discourse for College - visited a sick member of bro. G's Congregation - attended Prayer meeting at night gave a short address

Nov. 1. Studied all day at bro. G's - gave an address to the Children of the town and neighborhood at night in the South. Ch.

2nd Spoke twice in behalf of Coll. - ^{was} ~~was~~ at 10 and at 2 O'clock - Went with bro. G. to Johnsons to a protracted meeting held by the Ab. Bath. at night Staid all night with Father Baker.

3 Mond. Rode 6 miles to Shoppers Church, made an appointment for the next Sunday at 10 O'clock - visited a sick man and some others - Staid all night with bro. Goodlin.

4 Spent most of the day in reading and conversation with bro. Goodlin.

5 Wed. Rode 4 ms. to the country to see Rev. Tobias had some conversation with him, left appointments in two of Conn. for the second time, and returned to Father ~~Buchanan~~ and Staid all night. Found him little interested in the Church and life in College, but showed him the drawings of the building and talked with him about it until he seemed more awake to its interests.

6 Thurs Spent in studying a discourse for Sunday at Woodbury. Saw some members, but all reluctant to speak here or do for College.

7 Frid Spent forenoon for study and conversation with Rev. Wall. Afternoon studied - went to bro. J. in the evening got him along to prayer meeting and returned and Staid with him all night.

8 Wrote a letter to J. Studied some forenoon, and will go this afternoon to Father Shoppers arms in the country. Feel considerably disheartened & desire to live nearer & ~~closer~~ ^{closer} of Gods nearer God.

Nov. 9 spoke at Shaffers Church in behalf of Col. at 10 O'clock returned to Woburn - preached at 2 O'clock from the 64 Ps. 15 verse of Ex "Speak to the Children of Israel that they go forward" Heard Bro. Goodlin preach at night from the same words that I had used in the afternoon. We had thought it would be well to have preaching several evenings in Scarsion, to try if possible to enliven the members of the Con. for most of them were very cold. I spent considerable portion of these or four days visiting & talking with the members.

10 Mond. visited - Some - Studied Some.

11 Tues. Studied at a dis. cases on Ps. 56. 12

12 Studied forenoon. Went to Schaffers in the evening - Spoke on the difficulties of building the College. What has been endured and performed - and showed its present wants, ~~not~~ there were not many present, for my object in going was known, and had caused some murmuring - Some complained because on Sun. before I did not first tell the audience that I was not going to preach. This however was not the real cause of the murmurs, for I told them as soon as I had taken my text - Deut.

8. 2. - that I would speak of the State of the Southern Church west for the last 15 years and this was certainly as satisfactory as if I had said "that I was not going to preach." They had also expected about the country that the bell which we were getting for the College would cost eight or ten thousand dollars.

Indeed almost every means was tried to induce the people not to give - Thus it is with an agent if he announces before hand that he will ask money the people will not come out to hear - if he says nothing about his object till he presents the subject to the congregation they will become offended. And in order to have some grounds of excuse they will object to the object when committed and silenced here they object to the manner of presenting the subject - when this is removed they will object to the appearance - days or manners of the agents. Surely this agent should be perfect - I have at nearly every place been told that I failed in speaking to and could not succeed without exciting the people more in some. On one occasion I saw many in the congregation weeping while I spoke, yet on the next day was told by an officer in the church that if I would

Since I must take a different course that
my discourse was uninteresting, and that he
felt discouraged and cold while I spoke. This
seemed strange to me. He added that he
would still give something to the College, but
intimated that my discourse had lessened his
interest in it. These things together with other
sometimes dishearten me. I have studied much
about what change I could make to interest
the people - but have succeeded but poorly.
~~On~~ ^{Friday} ~~the~~ night at Shaffer's Church. I took
a Sub. of 28 dollars.

13. Went from Father Shaffer to bro. Tobias' &
then to Woodbury - Staid till night on a
discourse for that night at Woodbury. Reached
from P. 56. 12. Very few hearers.

14. Visited these families - Spent part of the after-
noon in trying to conciliate bro. S. and the family
of Father P. was only partly successful. Reached
at night in the Lutheran Church from Sub. 10. 2
Showing the great work before the Christian Church
and the duty earnestly to engage in the work and
pray to God for aid. Staid all night with bro.
I tried long and hard to induce him to take some
thing to the Coll. but was unsuccessful.

15. ~~Wed.~~ ^{Friday} ~~Visited~~ ^{Spent} some time in forenoon -
wrote a letter to bro. Smith at night. In
afternoon went in company with bro. Hall to
Shaffer's Church preached a discourse on Miss.
to only 7 persons at night. it was very dark
and rainy - those present seemed much interest-
ed - Staid all night with father Shaffer.

16. Sat Morning - went early to solicit Sub.
for College raised 200 from the family &
visited returned to Father Shaffer, and started
accompanied by bro. Hall, to Henry's Congregation
called there plans to solicit aid for Col. during
the forenoon raised 5.00 Sub. Rode nearly all
day arrived in the evening at bro. Snyder's was
kindly received. All seemed cheered by our presence.
Staid during the night - A member of the South
Co. & Mrs. distant or more with whom we had
called during the day followed us - and shared
lighted with the news that bro. Hall had come
to become their Pastor: if they wished him.

17. Sund. Reached in an old log building, to a few
persons perhaps 30 - the day was stormy and
cold. Spoke from 1 Cor. 12. 12 - Took Sub. of
9 doll. Some young men were very disorderly dis-
tributed several copies of the "Plan for College" took
dinner with a man, near the place of preaching, and

Set out for N. Liberty to preach at 2 o'clock. We arrived later. The people were gathered in a building called a frame - and it was little else for the weatherboarding was all the defence against the cold. No plastering no ceiling overhead but the roof - except a few loose boards - slatted over the joist. The whole was badly executed, so far as done at all and was not half finished. We dismounted ~~and~~ and entered cold, and had little fire - no road wind rushed through the opening in the Phœnix siding. A few boards were thrown upon two benches for a pulpit - and stave rails and boards served for seats. I addressed the people from John 7. 37. All were attentive although shivering with cold. After services went three miles farther to Ladysmith ^{full moon day at 10} made appointment for 10th.
1st Came to the Church again. It was locked and without any fire went to house near and waited till it was opened and a fire made. Bro. H. joined in German. They all seemed deeply interested. Some wept. After preaching I told them my errand as agent, but told them to subscribe to the College whatever they could, after Bro. Hall could have commenced preaching among them. They have been shamefully neglected by their former pastor.

Afternoon Rode 6 or 8 mrs. to Finkeys Church and stopped with father & Brother at night from John 7. 37. - was quite unusual but the people listened with much apparent interest. The place is remarkable for disorder during preaching, but there was no interruption.
19. Dues Staid all day at father's - was unusual - was visited by a man who had been at the Phœnix the night before, and had become interested by the discourse as he said. ~~He~~ was a man of considerable intelligence - had once been a member of the South or east of the Mountains - but had never united here because of the noise tolerated or rather caused by one man at that place. He staid all forenoon talking - and complaining of their destitution of religious instruction. I pointed him to the condition of the Phœnix, and urged upon him and all around him to do their duty toward them who were truly destitute. He went away with all his complaints hurked and seemingly pleased and I hope satisfied. Preached at night at the same place from Luke 10. 2. spoke of the great work of sending the Gospel to the Phœnix and the duty of the Ch. to do it. Received a sub. for Coll. of 14 dolls.

21 Wed. Rose early and prepared to start for Woodbury - but while at breakfast the man who visited me the day before, again called to have some more conversation. He talked as long as time would allow - and he started arrived at bro. Hall's about 1 o'clock came to Woodbury before night preached at night in the South C. for bro. Goddard.

22 Rose early - rode all forenoon - among the members of Woodbury Com. to Solicitor. Feb. for I had not yet been able to get any person to aid here. Got 20 doll. Feb. but will not be able to visit any more, but some have told me they would aid - I have handed the subscription to Father Baker who has promised to add 10. or 15 doll. Himself and then present it to the exts. It is now near night and I must ride to bro. Hall's word he him about affording a loan of some money for College - several prominent mem. here will do nothing for Coll. after all the preaching and talking I have done among them.

23 Riders come from bro. Hall's to bro. G. and will now leave to visit my aunts, on my way to some congregations several miles South.

Did not go to visit my friends but having received a letter from S. informing me that G. & Miss. from Africa was in Cleveland, I took my horse, rode to Galien, desiring to go to C. next day. 24 Sat. Went by Rail R. to C. learned that Mr. G. had left for a day or two, but would return on Monday. Evening. Went to my friend Mr. Smith's 3 Mrs. from C. Staid till Monday.

25 Sunday attended Preaching a Pres. Church here. Rose very forenoon, and went to Congregationalist Church and heard Dr. Baker in the evening. Returned & staid all night with bro. S.

26 Monday ~~Went to C. in the morning &~~

27 Staid nearly all day with bro. S. Went to Clev. in the evening but did not see bro. G. as he had not returned. Went home with bro. S. and staid all night.

28 Tues. Went early to C. waited all day for bro. G. but he did not come. Read about one half of "Thompson in Africa" Returned late to bro. Smith.

29 Wed. Went to C. early, met bro. G. and spent the day with him. It was a pleasant day to me. He was very kind, and sociable. I told him my thoughts about going to Africa and he seemed pleased with what I said, and told me he thought I should go.

In the evening he and I went to bro. S. and there spent the night

27 Thers. Came to C. early in company with bro. J. and took the cars for Galena, where I arrived in the afternoon, in time to ride back to Woodbury State all night with father. Richman.

28 Frid. Rode early one mile to bro. Kells, borrowed 200. doll. from him for College, went to bro. Goodlins and then back to Father B. took the buggy and started for Galena, took dinner with bro. Kippars and arrived at Galena late in the evening. Got 400 copies of the Plea for College from the Depot and took them to father J. Richman where I staid during the night.

29 Started early for Mansfield. broke the buggy left it - borrowed another and reached Mansfield about sunset.

30 Sund Spoke at Mans. and got a Sub. for Coll. of 100. doll. in the forenoon. Afternoon rode 5 ms. into the Country spoke for College and got a Sub. of 18 doll. and 75 cts. Returned and preached at Mans. at night.

1 Dec. Mand. Wrote a letter to bro. Ingles at Sp. got a Certificate of Deposit at the Mans. Bank sent it to bro. S. Drew off a part of the Sub. taken the day before and will soon start to get my buggy.

2nd night preached at New castle Church, presented the claims of the College, and received a Sub. of 25 doll. Staid during the night with bro. Mayes.

2 Got the buggy in the morning and drove 7 ms. to the Spring Mill Con. called with bro. Welch, but received no encouragement in my agony - Rode to the School house had an appointment announced for me on the next evening, and then went to two other houses in different sides of the neighborhood. Staid all night with father. Kells.

3 Rode to bro. W. got my buggy and drove to bro. Statemans - Staid there during the day afternoon, and read "Thompson on Africa" - Walked to the Church (two ms.) Spoke for Coll. got a Sub. of 16 doll. walked back to bro. S. Staid all night and was very kindly treated - Only 6 or 8 mem. of the Church were present and not more than the same number of others, although I had taken care to spread the word of my appointment. One mem. spoke publicly against my taking a Sub. there for the Coll.

4 Drove to Mansfield in the forenoon and spent the afternoon in reading "God in History" by Rev. Peck.

5 Forenoon helped bro. Oliver haul wood - afternoon read again in "God in History"

6 Sat drove 2¹ hrs. to bro. Hoffmann, not at home - drove 8 hrs farther to Mt Zion Br.
 Stopped with bro. & Cathie
 Sund 7 Walked one mile to Church - spoke for Coll
 got a Sub. of \$105, walked back to bro. & his
 got dinner. Rode 6 hrs. spoke for Coll. got Sub.
 of \$33. Rode 6 hrs. spoke again at Mt Zion
 Chi. got Sub. of \$10. Rode 2 hrs. got supper at
 4 90 O'clock at night - staid till noon. Rode car-
 by - rode 5 hrs. by Sunnyside. Copied the Sub. of
 the previous day got my buggy drove 4 hrs. to bro
 Mr. Cullen. got dinner - started for home - drove
 till evening was overtaken by a man, who is a
 South and who told me that Nath. Emerson
 was to preach at a South Ch. on his farm that
 night - went home with him - saw Nath. C. was
 much cheered to see him again. He would not
 preach. Made me do it. After the sermon I told
 the people my employment - the State of the Coll.
 and requested them to Sub. got about \$5. Sub.
 8 Started for home drove till noon and arrived un-
 expectedly at the home of an old acquaintance - got dinner
 and horse fed - started about 1 O'clock and arrived at
 Lafayette about dark found my sister & husband
 well - staid all night. Wrote & received a letter

from Dr. also one from Miss J. D. inform-
 ing me that the Com. of the Free Miss. Soc. wished
 me to meet them immediately at N. Y. and if pos-
 sible to get Dr. M. to accompany me, but he is absent
 and I now await a letter to know where he is so
 that I may write to him.

10 Wrote a letter to Dr. and am now awaiting the
 mail to see if a letter will not come from Dr. M.
 and also from bro. Dr. at Springfield.
 afternoon went home found all well

11 Prepared to leave for N. Y. Started about
 11 O'clock went through Lafayette to see if a
 letter had come from Dr. Myers or from any
 of my friends at Springfield - found none - started
 for Hooper arrived there at dark staid at
 the "Eagle House"

12 Rode all day staid all night at a private
 house - was not charged for lodgings.

13 Rode till 4 O'clock when I arrived at Cleveland
 staid all night with bro. Smith

14 Sund - Went to hear Rev. Freney preach - attended
 Prayer meeting afternoon staid at night with bro.
 Smith

15 Took cars at 10 O'clock for Painesville - there
 took stage about 1 O'clock for Dunkirk. Rode all
 night - suffered much from cold.

16 Rode all day - arrived at Dunkirk late in the evening - Staid all night at American House.

17 Started at 10 P.M. in the cars for N.Y. went about 8 mrs. Cars were stopped by snow drifts. Staid in the "Deep Cuts" till 3 P.M. returned in the Cars to Dunkirk - Took the Express Train at 4 1/2 - Cars were hindered by other trains that had been detained by snow. Rode all night.

18 Cars came to two Cars of another train that had been thrown off the track were kept here till noon. Rode ~~all~~ that day till late arrival at N.Y. about 6 P.M. Called at the Office of Rev. Tappan and Whipple but both were absent. Staid all night at "Groschen Hotel".

19 - Saw Messrs. Whipple & Tappan, but did not converse much with them. Spent the rest of the day with searching for Dr. Ayer, but could not find him. Returned late to Butts Hotel and Staid during the night.

20 Now late did not feel well - Met Messrs. W. & P. about noon. Talked with them an hour or more - Went to the P. O. - Sent a letter to

Bro. Smith at Cleve. Returned to the Office American Anti-Slavery Soc. Am now recording my doings for the last few days. I do not know how the question of my going to Phila. will be decided, but have yet some prospect of going. I feel somewhat sad and dejected but all will be well I hope and pray.

I am unworthy of such an appointment but am not fit for any important position here. Last night I retired much dejected indeed, but today feel some better. I will try to be more faithful in prayer and more

"careful in my conduct. May God help me.

~~Jan~~ 20 till 31 was spent at N.Y. with the Pres. Com. of the Am. Miss. Soc. The time was but poorly employed by me although I might have done some good, and might have received much benefit from the men with whom I associated. 31 ~~Left New York~~ for Phila. where I arrived about 11 P.M. at night.

Jan. 1st 1852. Spent the day in visiting Gerard Cook Fairmount Meeting house, and the Almshouse. 2nd Left Phila for Home arrived at Butts

7. Went from Baltimore to Cumberland by Rail Road. - Night ride in Stage over the mountains toward Pittsburgh
8. Rode in Stage till evening and arrived at Brownsville - Waited for the Boat till 1 O'k. next day Spent the night and part of next day at the Water Cure Establishment near Brownsville
9. Took Steam boat for Pittsburgh - arrived there about 8 O'k. and staid during the night
10. Took the Cars for Cleveland, and reached bro H. Smith's late in the evening.
11. Sunday Attended preaching at Pres O'k. Lead Rev Torrey Preach.
- 12 and 13. Spent at bro. L's
14. Started for home rode 31 m.
15. Rode till about 1 O'k. when arrived at Scapayette - went one mile farther after calling at my sister Harriet's to see my sister E. and husband staid there during the night
16. Came home found all pretty well
17. Staid at home all day - went to

- preaching at night Benton at night
 heard bro Sloan Preach.
18. Sunday Attended Preaching at Benton heard bro Sloan, forenoon and at night
19. Spent at home reading part of the day.
20. Tues. Attended meeting at Benton in the forenoon spent the afternoon in conversation with Rev. Phelps at my father's. Preached at night at Benton.
21. Wed. Forenoon at home - afternoon went to Scapayette Preached a little for Dr. Speaker. Staid all night with bro. J. Crawford.
22. Thurs. Came home in the forenoon made some preparation to preach, and preached at night at Benton.
23. Frid. Attended ~~meeting~~ at B. in the forenoon. Home afternoon - attended preaching at B. at night - felt sad and little and had little religious enjoyment.
24. Sat. Spent most of the day preparing to preach next day and that night Preached at B. at night.

25 Sund. Reached at Benton in
the forenoon Spent the afternoon at home.
Reached at Lafayette at night.
Staid with bro G. Geiff.

26 Mond. Came home early - Went to
meeting to Bent. in the forenoon Spent
the afternoon with bro. Helhel & father
attended and heard bro. Th. preach at B.
at night.

27 Tues. Staid at home all day, wrote a
letter to S. and one to Dr. Myers
was visited by friends - preached at
Benton at night for Mr. Sample
who could not fill his appointment.

28 Wed. Spent at home mostly

29 Thurs. Spent at home preparing to
start for Springfield

30 Will start in a short time for
Springfield traveller 10 ms.

31 Sat. Arrived at bro. Callers in Rich-
land Co. late in the evening

Feb. 1 Sund. Could get no appointment
to preach Spent the day with bro. Callers
and father Coler.

2 Mond. Went to bro. Callers, near Lewis

Reached at L. at night and secured a good
subscription

3 Tues. Went to Springfield forenoon - stopped
with bro. Fromme - Afternoon went to Rhode
Island all night with father Parker

4 Wed. Started for Springfield broke luggage
was detained nearly all day

5 Travelled all day (Saw some friends of the Dr. Myers)

6 Fast travelled all day - went only 14 ms.
road very muddy. Staid at Mechanicsburg

7 Sat. Arrived at father Smiths about 1
O'clock found all well. Afternoon spent with
Susan talking about our going to Africa.
8 Sund. Went to Vienna to L.S. Spent the
rest of the day at father Smiths.

April 20th 1852 Married

May 20. 1852. Arrived at home with my
wife Susan found the friends all pretty
well except Sister Emaline, who has been
much afflicted for a long time. Left home
same day in company with Dr. Myers
to go to spend at North Georgetown
Pennsylvania to Ohio, having left Susan
at father's till my return.

Sept 29. Sat. Spoke before Synod in
behalf of Mendi Miss.

May 2

May 25th Was ordained by the Eng. Ev.
South Synod of C.

May 28th a period home found all pretty well

May 30 Reached at Holmerville - tried to
June 6 Spoke at Worcester and East Union
in behalf of Mendi Miss. got about
20 dolls.

June 7th Started for Cleveland

June 8th Arrived at bro. Henry R. Smith's
at Cleveland

June 9th Went to Findlay and spent
two days with bro. Thompson, brother
to G. Thompson with whom I intend
to go to Africa. He was a br. interest.
June 11 Returned to Cleveland, little special
days almost at least not enough
done to keep consciences from calling
right out

June 20 Attended Mr. Briggs Church in
Cleveland in the forenoon. Served with me

Afternoon in house Mr. Garry on Slavery
Night Reached in New York the 21st

21 June Spent in visiting others mostly
at all Since the second of my marriage has
been written this evening the reason it
was not done before is, neglect - a com-
mon thing with me - Lack of diligence
in one duty leads to negligence in every
other - because all neglect of duty is sin
and if we tamper with sin we are sure
to suffer.

During the last three or four months
I have been depressed and sad. Have been
much tempted with unbelief. One cause
of my doubt and unbelief is the low
standard that most Professors, good really,
and sincere put up for Christian duty.
It seems to me that so many - are
convinced to apply in practice what they
teach as theory or bible doctrine.
They seem to modify their teachings
so much as to say that their doctrines
are impracticable as a rule of life and
yet they take them.

Quies June 22 Left Cleveland in the morning and arrived at Oberlin in the evening. Stayed during the night at the Inn, as those at whose house we intended to visit were from home.

23 Spent at Oberlin in company with Prof. Whipple, Rev. A. L. Soper, & others of the Professors & Students. Had a pleasant day.

24 Left Oberlin and came to Ashland. Staid during the night with bro. Pith.

25 Went to Father Smith's wrote letter to bro.

26 Sat. Returned to Ashland. Staid with bro. Pith. Had a pleasant time.

27 Sat. attended S.S. morning - Spoke for the Mission at 11 in the South Ch. Spoke at a Country Church in the afternoon and again at night in the South Ch. Ashland.

28 Visited some in Ashland and came to Lafayette that night.

29 Slept at home.

30 ~~Went~~ Wrote to Rev. Dox. Went to Benton then to Millersburgh. Staid during the night with bro. Huffer.

We had a very pleasant visit - talked much about the interests of Zion about Slavery. Missions &c.
July 1st Left Millersburgh in the evening and went to Father Garrison and spent the evening pleasantly.

2 Went to Benton visited several families - came home in the afternoon. Wrote a letter to bro. Whipple.

3 Sat. Studied some - did but little. Susan is quite unwell. I feel depressed - have I do so little - and feel so little power to do good.

4 Sund. Attended Sunday S. at Benton in the morning talked to the Scholars - Preached at 10 A.M. at B. at Middletown at 2 P.M. at Berlin at 5 and spoke again at the Monthly concert at Benton in the evening.

5 Mond. Went to Lafayette morning - returned remained at home during the day. Susan quite unwell.

6 Tuesday at home most of the day did nothing.

7 Went to Lafayette in forenoon received

letters from Sister Rebecca and Elizabeth all well at Springfield.

Have felt dejected for the last two days in consequence of Susan's ill health and apparent inability to go with me to Africa or to remain here while I go.

Her sickness seems to require my presence and yet I cannot but feel it my duty to go to the Middle Miss. I am willing to stay here if it is duty—but it seems to me that already the great error of Christians is to care too much for this life, and when we who profess to have some desire for the supernatural work draw back it is hurtful to the cause. I would like to oppose the leading errors of the Church and world in hope of doing more for the truth. The great error of Christians is not want of professed belief in the duty to labor and endure self-denial for Christ, but in the actual neglect to perform what ^{they} acknowledge to be duty. Another and a different way must dawn upon the Ch. and though her upon the world as Prophets as we.

understand it must fail. The Ch. is becoming weaker—Christians themselves are losing confidence in their religion however noisy many talk about the triumphs of the Gospel. This is the day in which particularly is needed practical Christianity, an exemplification of doctrine in the life.

- 8 Thursday Took I to Lafayette early in the morning and remained there all day except a short visit to see Sea Co.
- 9 Frid—Left I at L. Started about 10. for Martinsburgh ~~Elm~~ Co to fill some appointments previously made and which I intended to meet on our way to Springfield, but Susan not being able to travel I thought best to go and return alone. Staid during the night with bro Hammond near Millwood.
- 10 Sat—arrived at M. about 10 O. found the people well. Had a pleasant afternoon with my friends.
- 11 Sund. Spoke forenoon at Martinsburgh received about 14 doll. for the Miss. Afternoon spoke at Utica took no collection, but left that business in the

hands of some who will attend to it.
Returned in the evening to Martinsburgh

12 Mond. Came to Lafayette found
I better the rest well, except that
Sister P. & her Crawford had buried that
day their youngest child a boy about
two years old, and who when I left
on Friday, was perfectly well. We soon
pass away.

13 Tues. Spent partly at Lafayette and
the rest at ~~Beauford~~ - Was detained
all night by a sudden and heavy
rain which so swelled the stream
between us and L. that it was impos-
sible.

14 Went to L. early Staid all day.

15 Thurs. Forenoon at L. afternoon helped
bro. Ida. cut wheat. Lafayette at
night

16 Frid. Spent forenoon at Lafayette
came home in the evening.

17 Sat. Helped bro Thomas most of the
day to cut wheat.

18 Sund. Heard bro Helal preach forenoon
at Prater, afternoon Staid at home

19 Mond. Prepared to start for Spring
field and in the evening went to Lafayette

20 Tues. Started for L. and went as far
as Haysville.

21 Went to Mansfield forenoon to Johns-
town evening

22 Travelled from J. to Marysville.

23 Travelled from M. to Springfield

24 Spent ~~among~~ ^{visiting} the people in town
and at bro Wm Rodgers.

Oct 5th 1852.

I am now about ready to start
for New York, where I expect in two
or three weeks to embark for the Mon-
si mission. I have now been here several
weeks and after reviewing the claims of
Africa compared with those of other coun-
tries, am still convinced ^{that} they are
stronger ^{than any other} ~~than any other~~ ^{that the Africans} are naturally
perhaps more helpless have been longer re-
spected more wronged and abused, and
are now as a race of people more wretched
and oppressed than any others and that
the sickness of their climate and their

degraded condition are not sufficient to afford excuse for neglecting them as we have done. I would therefore on the ground of their greater need go to Africa rather than to other heathen nations. I prefer the Mendel Miss. because it is under the auspices of the American Miss. Soc. which is ~~not~~ ^{not} ~~Slavery~~ for whatever apologies we may now frame for our connection with that abomination we shall one day desire to be entirely free from it, and it is unwise to adhere to any institution because it is popular when we know that in the end we will have to give account directly to God for our conduct.

I go alone for one year and leave my wife in this country, because after examining all the circumstances connected with the case I believe it to be the safest and best for her and the most useful to the mission as the point of location is not yet decided and I shall have to travel much of the time after I arrive there.

I have chosen to go to the foreign field because I believe that would be more useful to the world ~~than~~ and even ~~more~~ to the Church at home than to remain; and the more I mingle with professing Christians here, the more I am confirmed in that opinion. The wants of the Church at home are indeed many but are created wants, for pride either in the Church or the world is ~~truly~~ very costly. A proud and selfish man is full of want, but if he only had his want of humility and love for others removed the others would for the most part disappear of themselves. So if the Church were once made Annihilated of the great object of its formation, and had a real desire to do its work, there would not be half the noise about poverty and wants at home, and the best way to bring about such a state of things is for each one who can to engage in the work himself and show that he regards it important.

Sept 25th 1854. Findlay Ohio.

It is now nearly two years since I made my last entry in this book. How many & how great God's mercies to me in the mean time! I rejoice in God's love.

I am now in charge of three congregations comprising the Findlay Charge was here about 4 weeks ago and preached at each place & agreed to return after attending synod. Last Sunday yesterday, I preached at Zulls Church in the forenoon & in Findlay in the afternoon.

The County Congregations seem to be in a tolerably good condition, but this does not appear to be so. Some unpleasant things in regard to the Prayer meetings of the Ch. have taken place & in some other things there seems not to be unity. I have some fears in regard to our prosperity but hope that all may turn out well. May God help us all.

Findlay

Thurs. Sept. 27th Married my first couple
2 Mrs. Beth of Findlay. viz. Mr. Jacob
Wrennan to Miss Elizabeth Juniper.

Frid 28th Rode out to Father's folk in the
evening on some business. Baptized
Mr. Elms a man who has long been
sick, & whom I have for some days
been visiting. He professed a change of
heart & desired to be baptized & I
administered the ordinance on hope
that is one who has truly repented
of his sins & is honestly desiring
to live a new life. Afternoon
went with Bro. Jordan to his house
to King's Grant place along.

Sat 29th Sat. attended the S. S. celebration
at Luther Chapel & addressed the children
& people.

Sund 30th Preached at Luther Chapel at
3 PM in Findlay.

Articles are from:

"Scraps by the Way"
Morris Officer

The Evangelical Lutheran, published in Springfield, Ohio from June - 1853
to ? (Our last issue is March 21, 1856 which we assume was about the last issue)

I have checked through the issues and find we have those marked with an *. However, the issues are bound in a volume 18½ in. by 25 in.; there is almost no center margin and the book does not open flat. I am identifying the issue from which each article came in case you wish to add the note to the book, and also, that you may be able to copy from the original issue (esp. the first article) if there are any unbound copies available.

A MISSION TOUR

The Evangelical Lutheran, Vol. 3, 1855

All articles are on page 1, col. 1 and 2, except those noted.

- | | |
|--|---|
| * No. 1, The Embarcation
Sept. 21. Issue no. 103 | * No. 8, The Factory
Nov. 9. Issue no. 110 |
| * No. 2, The Storm
Sept. 28. No. 104 | * No. 9, Efforts to Give Religious Instruction
Nov. 16. No. 111 |
| * No. 3, Contrary Winds- Calm
Oct. 5. No. 105 | * No. 10, A Cry for the Dead
Nov. 23. No. 112 |
| No. 4, Nearing the Coast
Oct. 12. No. 106 | * No. 11, Native Denomination of Value
Nov. 30. No. 113
page 1, col. 3 and 4 |
| * No. 5, The Landing
Oct. 19. No. 107
page 1, col. 5 | * No. 12, Return to the Colony (Not included in
diary; empty sheet)
Dec. 7. No. 114
page 1, col. 6 |
| * No. 6, The Coasting Voyage
Oct. 26. No. 108 | No. 13, (?) Expenses of Sierra-Leone
(No article appears in issue no. 115,
and we lack nos. 116, 117 and 118.
No. 119 notes, "Last week we published
the last of the series..") |
| No. 7. The Disappointment
Nov. 2. No. 109 | |

WITTENBER UNIVERSITY LIBRARY
SPRINGFIELD, OHIO

Luella S. Eutsler, Reference

coast." The wind increased from the sun, and continued to blow hard for twenty-four hours, when it suddenly veered round to almost the opposite point, while the sea was increased then diminished. At midnight on Tuesday we rounded Sandy Hook, and then the wind veered abruptly, for it had been terrible during the preceding day, and now came in a frightful manner, while the wind carried us forward at the rate of eight miles an hour. For a while we went directly against the sea, and then the vessel bowed and continued most gracefully. The scene was very grand, but most of the passengers were soon too much affected by seasickness to enjoy it. We soon changed our course, and crossed the waves obliquely. This gave a few motion to the vessel, which was neither a bow nor a stern, but a combination of both, and soon brought sea sickness to a crisis. The deck was almost cleared of passengers, there being only two of the number that were able to leave their berths. It was very much affected by seasickness during the passage, and therefore was not prevented from enjoying the ocean scenery. Our little bark now careered wildly among the watery mountains, while the white-capped waves leaping the bulwarks, flooded her deck with water, and the spray rising like thick mist about the rigging, was driven along by the gale. Just as the last points of land were visible, the sun shone out a few minutes from under a dense cloud that hung down almost to the western horizon, and then disappeared—it was night at sea.

[To be Continued.]

A Mission Tour.

From the evening of the first of January to the night of the fourth, we had occasional gales, but no one of them did us any material injury. During one of them, however, a phenomenon appeared which was worthy of notice here. It was a meteor like a ball of fire, which appeared on the most head, and descended some distance down the mast. This luminous body is called St. Elmo's Light, and is supposed to be a collection of electricity floating in the atmosphere and attracted by the mast. The superstitious sailors were terrified at its appearance, as they supposed it a token of some great disaster which was soon to follow. The man at the wheel was so terror-stricken as to let the wheel go, and the vessel veered round in the water.

On the night of the 5th of January, when about 40 degrees north latitude, 60 degrees west longitude, we were overtaken by a most violent storm of wind and rain, which continued several hours, the violence of which the captain, who had been on sea from his boyhood, said he had never seen surpassed. The sails were all furling but the foremast, and that was close reefed, and then we went before the wind at the rate of 12 miles per hour; and whether we regard the incessant roaring of the tempest, or its astonishing force and violence, it now became truly terrific. The vessel rolled and tumbled fearfully among the heaving billows, so that we could not kneel in prayer at our evening worship—prayer was not omitted that night. One of the company read the graphic description of the troubled ocean in the 107th Psalm: "They that go down to the sea in ships, that do business in the great waters; these see the works of the Lord and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to heaven, they go down again to the depths; their soul is melted because of trouble. They reel and are staggered like a drunken man, and are at their wits' end." This passage possessed force and accuracy of description at that time which we had never discov-

ered before. Soon after this, most of the company retired to their state rooms, but as I had undertaken to keep a journal, and to make a record each night, I at- tempted then to carry out the design, and part of the entry then made runs thus: All have retired to rest. The cabin boy just now came wading through the heavy deck and crept into his berth. The wind whistles through the rigging overhead, and howls all around. Heavy seas dash against the sides of the vessel, and over the cabin, and pour down into the deck. Every joint seems to creak and groan, and the whole ship trembles like an aspen. But not long after, the violence of the storm greatly increased. The vast billows at one moment tossed the vessel like a chip on their heaving bosoms, and the next almost buried it beneath their overwhelming tides. The strokes of the waves against the hull sounded like thunder, while the torrents of rain and the contending billows roared like Niagara. A heavy sea struck the side of the ship with such force as to throw her almost on "beam's ends," and the immense floods, sweeping over her entire length pressed her deep down into the sea. This violent stroke broke loose everything that was at all moveable in the cabins and on deck. The stove and table were torn from their fastenings, and an immense quantity of baggage and ship stores burst away the partition that held them in place, and with a heavy crash were flung against the berths on the opposite side of the cabin, and as the vessel rolled back, tumbled in a great heap on the cabin floor. At the same time one of the cabin doors was sprung open, and a great quantity of water rushed in to assist this mass of stuff in its successive throws from side to side, as the ship wallowed and rolled in the agitated waters. At about 2 o'clock in the morning the storm began to abate, and an hour after we began to steer in the proper course. The sea gradually settled down till morning, when the sky cleared up, and the enlivening rays of the sun came forth, to be greeted with no small degree of joy and gladness. The wind died away, and the vessel went leisurely along like a huge animal returning away from some fierce encounter with a terrible foe, the sails hanging loosely down, flopped about in the air, while the weary vessel offered herself to be turned about by every waving wave. O, how magnificent, how terrible is the troubled ocean! and how insignificant is man, whose great ship is tossed like a feather on the tumbling waves!

A Mission Tour.

CONTRARY WINDS—CALM.

How wearisome are contrary winds at sea! They even exhaust the patience and baffle the skill of a New England Yankee. We saw it tried. Our captain was a native of Maine, and was as cool, calculating, ingenious and persevering as any of them, and was also an excellent whittler. But all would not do; he could invent nothing that would make distance in the right direction—no turns of the knife towards him or from him would affect the opposing and headless winds, for by a reference to our pathway as marked on the chart, we were found on Saturday evening, January 22d, to be farther from the place of our destination than we had been just one week before. During this week the captain paced the deck with more than usual anxiety, watching every little cloud that appeared, in hope that it might turn the tide of fortune. He "tacked" again and again, but declared the wind tacked as often, and only kept him trudging to and fro over the waters, in nearly the same track. Whole staves of demolished pine barrels now curled up into small chips and shavings, as the captain talked of the prospect of "making the voyage pay," and "guessed" the causes of the delay, and the means of getting rid of "the Jonah," if there was one on board. But the captain was not the only one who was concerned about our tardy sailing. The mate's log book told so crooked a story, that he would hardly believe it himself, and our place on his chart, he said was "stowed full of marks all nearly parallel." The sailors talked much of good and bad luck, and were vigilant in gathering up these signs, and skillful in putting them together and bringing out the result; while we all wore so weary of our slow advance, that we imagined we saw the very waves that we had passed a day or two before. We found ourselves continually surrounded by seemingly the same flock of little sea birds called "Mother Cary's chickens," flying about us with such evident familiarity as to terrify our slow traveling. But afterwards, when the strong breeze swelled the sails, and the rustling waters hastily parted before the prow of the vessel and met again in boiling floods at the stern, we could see the same shaped waves in entirely a new place, and as to "Mother Cary's chickens," they are all alike, and are every where over the sea, and can keep along with a ship all day, when go-

ing at the rate of ten miles per hour, and at the same time the vessel was continually round about the bow of the vessel. The seamen attempted to harpoon one of them, but were not successful. Some of them were as much as four feet long, and were shaped much like a common fish. We were all anxious that one might be taken, not only to gratify our curiosity, but also to satisfy our appetite for fresh meat. Their flesh is said to be much like beef, and their disposition not unlike that of a certain land animal called a "shaver," for as soon as one of their number is wounded by a harpoon, they at once give him chase and never cease till they have taken and devoured him.

Jan. 30th, at night. We now glide through the water at the rate of ten miles per hour. Our position at noon was 9 degrees 47 minutes north latitude, and 16 degrees 19 minutes west longitude. The day pleasant, atmosphere mild but rather damp. Considerable rain fell last night. Why we should have rain so near the coast during the dry season, I cannot tell, unless the seasons are not the same on sea and land. This morning we sounded, and found 35 fathoms water. No sight of land yet.

On the next day, Jan. 31st, the long looked for land appeared. But the haziness of the atmosphere which prevails on the coast at this period of the year, prevented a distinct sight. The mountains of Sierra Leone, although quite high, could not be seen at all till near night, and then very indistinctly, but the Bullion shore, that stretches out north-west from the mountains, and to which we were much nearer, we could see was clad with a dense forest in complete foliage of a lively pea green. The sea before us was dotted with the sails of fishing boats of the people of Sierra Leone. The wind became very light, and as there was a current setting towards the land, we were not able to make much headway towards the mouth of the river, but were drawn nearer the low coast, which became more distinctly visible. The day drew to a close, and we could only discern what resembled a mass of impenetrable clouds in the known direction of Sierra Leone, and as daylight departed, fires made by the natives far up the mountains, appeared, and also the beacon light at the cape. It was soon discovered, however, that while steering for the lighthouse we were rapidly drifting towards the lowlands, and would not be able to make the mouth of the river, and we cast anchor to await the return of day.

A Mission Tour.

NEARING THE COAST.

Most of the time after our week of contrary winds, we were wafted onward by a fair breeze and through a pleasant atmosphere. But as we had seen no land since we left the Heights of Neversink, New Jersey, it need not be said that we were anxious to see the land, and the more so as we were now gradually approaching the coast. Curiosity now ran too high to allow of much reading or study, but led us to look out over the waters to discover some object of interest or amusement, and although we met with nothing strange to experienced travelers or navigators, yet we were in a measure entertained, as the following extracts from the journal will show:

Wednesday night, Jan. 26. The winds still favor us. By observation at noon we were in 18 degrees north latitude, and 21 degrees 15 minutes west longitude. This evening we saw a large vessel, which the captain supposed to be a "whaler," about three miles west of us. Multitudes of flying-fishes were about the vessel, many more than usual. We are now between the western coast of Africa and the Cape Verde Islands, but out of sight of both.

Thursday, Jan. 27. Soon after dinner today a large school of porpoises came about the bow of the vessel. The seamen attempted to harpoon one of them, but were not successful. Some of them were as much as four feet long, and were shaped much like a common fish. We were all anxious that one might be taken, not only to gratify our curiosity, but also to satisfy our appetite for fresh meat. Their flesh is said to be much like beef, and their disposition not unlike that of a certain land animal called a "shaver," for as soon as one of their number is wounded by a harpoon, they at once give him chase and never cease till they have taken and devoured him.

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A Mission Tour.

THE LANDING.

We pass over the intense anxiety and the extravagant dreams of the night, during which we lay at anchor near the mouth of the Sierra Leone river, and notice the realities of the next day, which to us were as strange and fanciful as anything which the most adroit dreamer ever imagined.

We were early on deck, eager to behold the mysterious home of the unfortunate and oppressed black man. The mountains, which we knew were not far distant, appeared indistinctly, like huge piles of impenetrable clouds resting on the face of the waters, but as the sun rose from the chambers of the east, and blushed through the smoky atmosphere, their outlines became more distinct, and presented an irregular heap of hills and mountains rising 2,000 feet high, and wearing at first a wild and rugged appearance. But as a still clearer view revealed the forests and fields with which they were clad, the whole scene softened down to one truly picturesque and beautiful. One peak, called Sugar Loaf, stretched far above the rest, and thrust its head into the passing clouds, which being thus obstructed and broken, rolled down its sides and twisted about its summit with an air of resentment and fury. Sometimes it seemed as though there were two sets of mountains, which stood out from the lower and "upper deep," and were greeting and kissing each other in mutual friendship.

A little speck was seen at a distance on the surface of the water, it drew nearer, it was a boat, a pilot boat, manned by black men. It was soon alongside, and then appeared on deck the first native we had seen, in the character of a pilot to conduct us into port. He was a native of Sierra Leone, was well dressed and polite, and spoke the English language with ease and tolerable accuracy.

The wind now sprang up, the canvas swelled, and we moved off toward Freetown, which was about four miles distant. As we followed the windings of the river, and often tacked to make our way against the land breeze, we could see every ridge and ravine winding down to the water, from several points of view. This, together with the alternate light and shade cast upon the elevations and depressions of the mountains, afforded one of the most grand panoramas ever beheld.

A number of small canoes, each carrying one or two men, now came about the vessel. These men were of the tribe

called Kroontan, and were unusually large and athletic, and most of them wore no article of clothing but a small piece of cotton cloth tied about the loins. Their color was a brown, or dirty black, and their national marks were a broad stripe of dark blue or black painted on the ridge of the nose, and also an arrow with the point foremost, on each temple. One of these men leaped from his canoe on the gangway, and passing over the bulwarks presented himself before the captain as "One head Kroontan for unload de ship," and with a second graceful bow, and a peculiar emphasis and tone, asked: "You can't hire me, cap'n? Me sabby (know) dis palaver (business) plenty, (well), and hanking the cap'n a small paper—a recommendation from some former employer—he added, "Dis book can show you me got good name." There was now a rush of canoes for the gangway, but a command of the captain to "keep clear" prevented any more from coming on board.

The city of Freetown, the capital of Sierra Leone, with its strangely constructed buildings, spread over several hills and flats, was now in sight; but, owing to its uneven situation, only a part of it could be seen from any one point.

Some ten or twelve vessels of considerable size lay at anchor in the capacious and safe harbor that stretches out before the town, and that part of the harbor next to the wharf was literally alive with smaller craft of every variety of construction and timeliness. All these, from the British man-of-war, down to the Kroo-canoe, which a man might carry under his arm, were manned with almost as many varieties of human beings. The French, the English, the Dutch, the Spanish, the American, and a great variety of African tribes were represented in this motley group. Our gallant little bark made her way quietly through this singular collection, till near the wharf, when at the command, "Let go the anchor," she paused, dropped her sails, and swinging gracefully around, settled in her place to rest.

Soon after this we passed from the vessel to the wharf in a small boat, and landed on African soil. What a busy, noisy, spotted, confused place was this wharf!—All the different specimens of humanity that I had seen scattered over the harbors were thrown together here, and to separate and classify them would have been no easy task; for although a few well marked specimens of both the Saxon and African ra-

ces could be selected, yet, in passing through the whole, it would have been impossible to tell where the black man ended and the white man began. The incessant, tumultuous gabble of this mixed multitude, would baffle all attempts at description; for besides the confused noise of several languages spoken together, there was the inimitable jabber of a dozen native dialects, with their peculiarities of tone and accent.

But we started up street, and to our great annoyance, found that although we had during the passage, become so accustomed to the rocking of the sea that we could walk the deck with tolerable ease, yet these waving streets kept us continually reaching upward, as if ascending a flight of stairs. This, however, was found to be our own fault, and when we became again accustomed to land walking, the continent of Africa was just as steady as that of America. But there were some other things equally strange to our senses at the time, which did not wear away by usage. For instance, I went with the Captain through the burning streets to the Custom House, where all seemed almost overcome with heat, and yet the clerks dated their writings Feb. 1st. Could it be possible! The perspiration rolled down over their faces and mine; the sun was almost overhead and poured down his hot rays with such power that all carefully shunned their touch, and yet it was the first day of the last winter month; and this incongruity of date and climate did not wear away by usage, but the oppressive heat continued every day through the month, although we continued to write it February.

We walked about the town till nearly night, pausing here and there to notice more particularly some objects, but not a familiar thing was to be seen. The whole seemed more like a picture or a reverie than a reality, and when the sun went down behind the heights of Wilberforce, and we retired to our beds, we could scarcely determine whether we were retiring to dream over realities we had witnessed, or to awake from a fantastic trance.

For the Ev. Lutheran. A Mission Tour.

THE COASTING VOYAGE.

Although our company was not sent to labor at the old station, Kaw Mendi, but to establish one or two new stations, 40 or 50 miles distant, and on another river, yet it was necessary first to visit the old station to confer with the missionaries there in regard to the plans of labor. Accordingly, on the afternoon of the day after our arrival at Freetown, two of us belonging to the new company set out for Kaw Mendi, in company with Mr. Tefft, who had come up to meet us. This station is on the Little Boom river, in the Sherbro country, about 120 miles south-east from Freetown. About 100 miles of this distance is to be made along the sea-coast, much of the way exposed to the open sea, and the remainder on the river. The voyage is generally performed in boats or large canoes.

The craft on which we now embarked was a canoe about 40 feet long and 5 feet wide at the top, and carried about 3 tons' burden. It was furnished with oars and sails, and about half of the after part was well covered with a tarpaulin or turrel canvas, so as to afford a shelter from the sun and rain, and a place for our beds, provision and baggage. The canoe was also provided with an anchor, a hearth on which fire could be made for cooking, and wood and water for two or three days' voyage. The company on board was composed of the three missionaries, the captain and crew of 6 native men, and one or two others who were going to the mission to get work.

We started while the tide was ebbing, and descended the river with ease and rapidity, but I soon noticed some anxiety and uneasiness among the crew, as they kept talking much, and often looked forwards the mouth of the river. Their concern was about passing a rough and dangerous place at the mouth of the river, where a ledge of rocks obstructs the channel and causes the water at times to pass with a violent whirling motion, which often capsizes or founders open boats. The place is called Murphy, but from what cause I do not know. The anxiety among the men was now evidently increasing, and the captain, standing on the poop of the canoe, and seeing the white foam of the eddying waters, exclaimed, "Murphy be mad his time for true," and showed much reluctance in venturing into the place,

but with a little encouragement they all went on cheerfully and we passed without injury.

Before midnight the tide turned, and as there was no favorable wind, we cast anchor and lay down to sleep, but the surface of the water being a little rough, and our canoe being deeply loaded, we occasionally received the top of a small wave over the side upon our beds, which did not contribute much to our comfort or repose.

The next morning we reached the town of York in Sierra Leone, 25 miles from Freetown. Here we went on shore, and called on a German missionary, Rev. Ehemann, who had been reared and educated in the Lutheran Church, but had joined the Church of England that he might be sent to Africa as a missionary. This good man and his devoted wife received us most cordially, and provided us a warm breakfast. The warm and sincere friendship always shown me by this pious couple will live in my memory till the latest period of life. The town of York, containing upwards of a thousand inhabitants, is scattered over a rocky and hilly portion of land at the foot of the mountains, and there is no good farming country near it. It contains two churches and two or three schools, each having several teachers.

During the forenoon a brisk wind sprang up from the north-west, and we set sail. As we went forward at the rate of about 6 miles an hour, we soon passed the Banana Islands, which lie a few miles off Cape Sillong, the south-eastern extremity of Sierra Leone, and entered Yoru Bay, a deep indentation of the coast, measuring about 30 miles across the mouth, and which in windy weather, especially during the rainy season when the wind comes from the south-west, becomes very rough and difficult to cross with an open boat. At this time, however, it was comparatively smooth, allowing us to pass safely and pleasantly.

During the night we passed down what is called Sherbro river, which however is only a lagoon separating Sherbro Island from the main land, and which in some places is both wide and deep, and in others narrow, while frequently great mud banks extend far into the water from the low swampy shores on both sides. In this lagoon there is no danger from the violence of the water, as it is sheltered by the island, but by a little negligence, and often without it, if the traveler is unacquainted with the place, he may find himself in shoal water on one of these expansive mud banks, and before he can make deep wa-

ter, the retreating tide leaves him to lie by in no very charming spot, till another tide comes to his relief.

No such misfortune however befell us, but we passed on through the lagoon, and on the second morning after leaving Freetown, landed at a place called Bonth on the eastern side of Sherbro Island. This place is a factory, or trading station, kept by an Englishman, who received us with much kindness, and treated us with hospitality. We gladly accepted his invitation to breakfast, for we had enjoyed but little rest during the night, and felt weary and faint.

After leaving Bonth, we passed a number of very small islands before we reached York Island, which is situated at the mouth of the Little Boom.

At York Island we landed, and found several smaller traders than the one at Bonth. These seemed to be collected here because it is a central position in respect to the mouths of rivers which put into the lagoon in that part. This island formerly belonged to a company of slave traders living in London, and was one of the most extensive slave marts on the West coast. Some parts of the stone pillars that constitute a part of their barracoons, or fortified slave pen, were yet standing, but the encroachments of the water on that part of the island, will soon remove all from sight. What a pity that the almost indelible marks of indolence and corruption which the vile traffic has left on the surrounding natives, cannot as easily be taken away!

The distance from York Island to Kaw Mendi is about 20 miles, by the rivers Jong and Little Boom. The banks of these rivers are low and swampy, and at low tide present a most dismal and disgusting appearance, but at high tide, when all the mud banks are covered, and the mangrove bushes which line the banks, seem to rest on the surface of the water, a passage up

these rivers is truly enchanting. As we were about six hours in this last stage of our journey, we had a little of both the disagreeable and the beautiful. Our attention was frequently attracted by the chatter of monkeys, the voice of the parrot, and the heavy plunge of the crocodile, as he crawled over the muddy banks, and launched into the water, his favorite hiding place.

But the "Home Song" of the boatmen told that we were near our destination, and the opening about the Mission appeared. We drew up to the wharf, lined with school children, and landed just as daylight departed, on Saturday evening, having been only a little more than two days on our way from Freetown.

For the Evangelical Lutheran.
A Mission Tour.

THE DISAPPOINTMENT.

It was our expectation on leaving New York, that most of our company would ascend the Big Boom River, and settle at the falls, which were supposed to be 150 miles inland, but could be reached with larger boats and canoes at all seasons, and could be occupied without molestation from the natives, as all the Chiefs in that part had agreed to desist from war, and to receive Missionaries. We had therefore taken out two frame houses, made ready for putting together, which we intended to transport to the interior, and erect at least one of them at the place already named—but, on arriving at the Mission, it was evident that the plan could not be carried out. At that time, the latter part of the dry season, the water in many places in the Big Boom, was not more than eight inches deep; and, although it was ascertained that the falls were not more than 75 miles by way of the river, yet it would require immense labor to transport the material for the houses, even if we were to wait till the rains had filled the streams; for then the current towards the sea would be so rapid that but little headway could be made against it with a laden boat. It would require from 5 to 9 days to ascend to the place. But, besides all this, the war had again broken out among the native Chiefs on the Boom; and from the sea to the falls, and for 25 miles wide, the country was in utter confusion and alarm. Nearly every town on the north side of the river, and above the Old Station, Kaw-Mendi, had been destroyed by fire, and the unfortunate inhabitants driven from the country, or carried into slavery, or murdered by their assailants. This whole region presented nothing but a scene of desolation and murder, fear and misery. The people could talk of nothing but war, and the means of saving themselves from robbery and murder. One of the Missionaries who had gone up to the falls to make some preparations for building, was obliged to leave the place and retire to the Mission; and the little material he had collected was destroyed by the war parties. The Sierra Leone traders who were up the rivers trafficking with the natives, were obliged to flee to the larger factories on the coast, which were protected by English war ships, and by a number of armed men. Marauding parties scourged the country day and night, and

several times fell upon the towns within hearing of the Mission. Whenever they succeeded, there was left a scene of desolation and misery, and when they failed there followed shocking sights of cruelty and cold-blooded murder in the destruction of those of the dispersed and bewildered assailants, who failed to make their escape. Some threats were made against the Mission, but as the Governor of Sierra Leone had issued a proclamation to the Chiefs of that part, in which he warned

them from molesting the Mission on pain of having their towns destroyed and being themselves punished, it was less troubled than it would otherwise have been. There were however two sources from which much annoyance arose to the Mission. The first was a custom of the country called "cooking for the war"—that is, providing for the army—by which it is made the duty of every town, whether interested in the war or not, to contribute to the feeding, clothing, and arming of the miserable rabble roaming over the country, claiming to be its defense. These claims were almost daily presented, and it was often difficult to get rid of them. The other source of trouble was the land rent, which the founder of the Mission had agreed to pay the Chief of the place, for the privilege of living in the country, and occupying the premises. It had been originally agreed that \$100 should be paid annually by the Mission to the Chief, Harry Tucker; but, after a few years, he was driven from the country by several other Chiefs, all of whom now claimed the rent. It had been paid, sometimes to one, and sometimes to another of them; but, as Harry Tucker had now been restored to all his former rights by a treaty entered into by the various Chiefs and the Governor of Sierra Leone, it was due to Tucker only. Two of the others, however, who had become more powerful than the rest, were clamorous for the rent—and, having succeeded in drawing some of the Missionaries into a palaver (law-suit,) it was decided by the Chiefs making the claim, and their abettors, that the Mission should pay over to them \$300 in goods, for the three years during which these two had received nothing, although it had been paid in part to others, who had claimed and secured it in the same way—and, although one of these two Chiefs owed the Mission one-third of the amount, he would allow no offset, and the whole three hundred dollars were paid over. But the Governor of Sierra Leone, having been applied to before to settle the question as to whom

the rent belonged, had informed these Chiefs that they should not demand the rent; and now, hearing of this transaction, dispatched a steamer to the town of the Chief, who was most determined in the matter, and compelled him to pay back the rent, and was about to destroy his town, and carry him to Freetown, to be added to the "Chain Gang"—[a set of convicts who labor in the streets, chained together to prevent their running away]—but at last let him off by signing an agreement never again to molest the Mission in any way. From that time this villainous Chief conducted himself quite differently towards the Mission; and this procedure, on the part of the Governor, served as a warning to other Chiefs in that part of the country. It is evident, however, that there was no necessity not propriety in any of the Missionaries entering into the "palaver" about this rent; for, since the treaties between the Governor and the Chiefs covered the whole matter of dispute—since the Governor had been requested to settle the affair—and since he had commanded the Chiefs to desist from pressing the claim, it lay entirely between the Chiefs and the Governor; and his sending the steamer down to chastise the Chief, showed that he understood it so—and although the payment of this claim might have kept up the mere appearance of sustaining a mission station without the protection of a civilized government—provided the Governor had heard nothing of it, and no correction had followed—yet it requires no great degree of penetration to discover, that no great triumph would have been gained in having peaceable possession of a place by continually submitting to gross injustice and villainy—and that an ignorant and unprincipled heathen, indulged in that manner, would not advance very rapidly in moral rectitude.

These statements will show how many and how grievous our disappointments were on reaching our field of labor; and as the rainy season was now approaching, it will not appear strange to the reader that it was determined not to attempt opening a new station till the next dry season.

A MISSION TOUR.

THE FACTORY.

The houses which we had taken out, ready to erect, were sent down from Freetown to the Factory, or trading station at Bonthe, on Sherbro Island; and, as we were concluded not to erect either of them till after the rains, I went to that place to attend to storing away the materials, so as to prevent its being injured and destroyed. Although the storing of the houses occupied but a few days, I remained here some weeks preaching to the hands employed about the factory on Sabbaths, and as often as I could get them together on other days, and making occasional excursions about the country to become acquainted with the place. As I boarded mostly with the master of the factory, I had a good opportunity of acquainting myself with the arrangements of the place, and the manner of transacting business.

The factory embraced about half a dozen large store houses, and about the same number of smaller dwellings occupied by the master of the factory, and some of those in his employ. These buildings were surrounded by a sort of picket-fence. But on the outside of the fence there were as many as fifty small huts belonging to those who were employed about the factory. The dwelling-houses were all constructed in the native style, by planting poles in the ground in a circular or oval form, and about one foot and a half apart; and, after watching the spaces quite closely with twigs or mangrove shoots, daubing the whole inside and out with mortar. The wall thus made then receives a cone-shaped roof, or thatch, made of grass or bamboo leaves. In the entire construction and finish of a genuine native house, not a nail or even wooden pin is used, all the joinings being made with a sort of cane which grows abundantly in the woods, and is very flexible and strong, but in their houses some nails were used about the doors and windows. The store-houses were made by planting straight poles immediately against each other in a trench below, and binding the tops to their places between two poles, one inside and the other outside, running along horizontally near the top of the wall. This structure, being much stronger than the other, was made tight by daubing it with mortar, or by lining the inside with mats. The persons employed by the establishment were one head clerk, two under clerks, one book-keeper, two carpenters, two coopers, one gardener, one steward, one cook, two watchmen, one fisherman, fifty boatmen, and ten common laborers.

besides a multitude of boys employed as apprentices and servants to the clerks and mechanics. All these were under the direction of the "master of the factory," who himself was employed by the agent of a company in London. The annual amount of trade was \$500,000, and the expenses of the factory were upwards of \$7,000. The chief articles sold were tobacco, rum, cotton cloth, salt, powder, iron, earthenware, and iron pots. The principal articles received in exchange were palm oil, rice, cam-wood, groundnuts, ivory, gums, and palm-nut kernels. As this was the largest factory in the Sheebro country, it frequently supplied other stations around it, and up the rivers—and the boatmen we employed were engaged in transporting the goods to these places.

The goods were sold at an advance of 400 per cent. on London or New York, at wholesale prices; but owing to the numerous losses to which the establishment was subject, it was perhaps doing little more than a safe business. At all events, it appears that as many companies and individuals fail as succeed in this trade. The causes of these losses are various, and are often very aggravating to the principal agents. Not infrequently a petty dealer or commission dealer receives a large canoe load of goods from the principal factory on the coast, and ascends some river to exchange them for country produce. After reaching his inland situation, he takes two or three country wives, whom he entrusts with a share of his business, and employs a number of pilfering servants to do his work and wait on his person; and then, indulging freely in the use of rum, which always constitutes a part of his cargo, he "lives gentleman" till his stock is exhausted. Then, having no produce to return to the factory, he does not think proper to return himself, but retires to some other place on the coast, where, under a new name, he begins a new business. In a short time a report of all this reaches the factory, and immediately the amount of the loss is ascertained, and a penny on the pound is added to the price of tobacco, and the prices of other things also are raised in proportion, till the loss is made up. A loss may happen in another way. A boat crew professing great devotion to the interests of their em-

set out with a supply for some stay at a time when there is a rumor of war. They strike boldly across the lagoon, and entering the mouth of the river, start towards the station, but in a day or two they come to some little creek, into which they enter; and, following its windings for awhile, arrive at a retired and well concealed place, where they stop to "cook and rest." They tap the rum barrel, and as they are visited by a few savants, they conclude to remain awhile. During their stay, their friends multiply, the enjoyment runs high, and the cargo soon disappears. The brave crew then batter the canoe a little, (if it is not sufficiently marked,) and giving nearly all their clothes to their friends, start for the factory, where they soon arrive in deep distress, almost naked and famished, and report that at some place, "far up, de war catch em, and take de rum—take tobacco—take cloth—take every ting, and only leff we self in de canoe. So we come for till de painover." The experienced traveler does not worry himself, and spend his time in fruitless attempts to find out whether the report is true, but calls his boat clerk, and asks the amount shipped on the unfortunate craft, on having learned it tells him to "put a penny on tobacco till the loss is met." Such are some of the tricks of trade in *Sierra Leone*, and such is the common mode of repairing their losses. But it is often the case that war parties do destroy the inland factories, and rob the transporting canoes, and their losses are generally made up in the manner stated.

The wages of those employed at Bonck factory, except the clerks and bookkeepers, were mostly paid in goods at factory prices. The clerks received from one to six hundred dollars per year—the mechanics from \$5 to \$15 per month; and the boatmen and laborers from 8 to 20 cents per day. All those employed here were men of color—and, although nearly all the clerks and mechanics had been reared in the colony of *Sierra Leone*, yet almost all of them had "country wives," who lived with them while there, but were not expected to accompany them when they would leave.

A Mission Tour.

EFFORTS TO GIVE RELIGIOUS INSTRUCTION.

It has already been said that during my stay at Bonck Factory, I preached to the people on Sunday, and as often at other times as I could get them together. This, however, was seldom. But on the Sabbath, when all labor was suspended in the Factory, most of those who could understand English attended, and as there were often vessels lying at anchor near the place, some of their crews would also attend, and thus I sometimes had truly a mixed audience—not only of sexes but of races. In an audience of less than thirty persons, the English, Welen, Irish, East Indian, West Indian, and Spanish, besides several African tribes were represented. As a general thing, the conduct on those who attended was respectful and serious.

Being at the Factory of Good Friday, and finding the people willing to observe the day, I prepared to preach in the Barre, or Court House. This was agreed to, and early in the morning the English flag was hoisted and kept flying till the afternoon. Before, however, the hour appointed for preaching arrived, a gailows was erected near the Barre, on which Judas was hung in effigy. A suit of old clothes were put together and filled with shavings, and then suspended by the neck. I did not see it till I went to the place to preach, and then paid no attention to it. A considerable number assembled for preaching, and behaved well during the services, at the close of which the image was torn down, violently beaten with sticks, dragged about the town, and finally thrown in a pit back of the place, to show their pious indignation at the conduct of the traitor. The affair was originated by the *Sierra Leone* people, but where they had been taught the horrible custom, I do not know. I retired from the place with a sad heart. The more so because the people were so grossly ignorant as to think themselves consistent Christians, and to suppose that this transaction would convince me of their Christian zeal.

I had Sunday School several times; but the children could not read, and the young men who could, seemed to think that Sunday school was for children only, and although they would promise to attend, they rarely came. One afternoon when I had the school in the Barre, a number of persons came, but some were so intoxicated that I could have no tolerable degree of order.

I preached in some other small towns not far distant, and found the people very ready to attend for a few times, but were so negligent and even unwilling to attend when the novelty of the thing was past. Whether at preaching or in private conversation I found the people easily impressed, but the impressions were soon gone when they left me, and mingled together in their sports and revellings. It seemed almost impossible to effect anything with a people so devoted to drinking and licentiousness, and at the same time surrounded by so many temptations. But besides these sensual habits, even the people trained in the colony are extremely superstitious and ignorant. They almost universally believe in witchcraft, charms, and *abugies*, to which they devote much of their time and attention. Almost every unusual occurrence is at once set down as the work of witches, whose power can be counteracted only by tedious and complicated ceremonies. Preservation of health, success in trade, and even popular favor, are all to be attained by numerous amulets worn upon the person, or by some magic words or figures employed by the would be wise among them; and the flight and clatter of birds are tokens of good or evil to those who witness them. Of course, not all of the natives of the colony are thus superstitious, but most of those who receive but little education, and are again known out among the heathen tribes, soon manifest this trait.

Another obstacle to the enlightenment of these people is found in their ignorance of the language they generally use. The colonists found about the Factory mostly use the English, though they can often talk a little in the native tongues; yet, in truth, they know but little of the English except words and terms belonging to the vocabulary of trade. The natives collected about the Factory from the various heathen tribes are perhaps the least hopeful of any on the coast, as they are corrupted with rum, hardened by the example of licentious and wicked traders, and have added to their own heathen corruption the vices of those who appear among them from civilized countries. It would be very difficult to address any considerable number of these people together, for as many as a dozen native dialects are spoken about the Factory.

For the Evangelical Lutheran.
A Mission Tour.

A CRY FOR THE DEAD.

During my stay at Bonth Factory, I several times witnessed what is called the "Cry for the Dead," which seems to be the same as the lamentation frequently mentioned in Scripture. When a person dies, a number of friends, acquaintances, and strangers called at the house and set up a loud mournful cry, which is also attended with many other ridiculous noises, such as beating drums, firing guns, singing and capping of hands. The women, who are the principal criers, appear with disheveled hair, and their arms, breasts, and shoulders blistered by chafing with a coarse cloth, and raving about in the most frantic manner, continue to utter their loud wailings till completely exhausted. This scene of extravagance and disorder is generally kept up day and night, till the corpse is interred, and after that for five or six nights in succession, provided the friends of the deceased can furnish food and drink enough for the mourners, or criers. If, however, these fail, the sympathies dry up, and the wailings cease. This is especially the case where rum is not furnished, for there cannot be much crying without rum. During the continuance of the cry after the burial, each one seems to use his own choice as to the kind of noise he makes, and therefore they sing, dance, cry, and drum alternately, as each one engages in one or the other, as his inclination leads him.

This custom prevails among all the tribes with which I became acquainted, although the manner of observing it may in some degree vary. Some observe it not only for a long time after the funeral; and those living at a distance from the place of a deceased relative, observe it where they are, if they cannot attend the funeral. A Kroonman, employed as a watchman at Bonth Factory, received intelligence that his mother, in the Kroo country, 300 miles South East, was dead, and procuring a lot of rum, he gathered up those of his tribe about the place and commenced the Cry in a Palm oil shed near the house in which I was lying low with African fever. On noticing that the noise disturbed me, the master of the factory called the Kroonman

and told him to put off his mourning till I became better, and then he could observe it. To this the man readily consented, and about two weeks after, having been out about the town during the day, I was sitting in the house of the factor in the evening, when the Kroonman, Jack Sabby, appeared at the door, and with a low bow and a "please sir, Massor" said: "You see for me—mother dead—him no more—make me no been cry—so I come in, ax you let me keep de Cry." This request was granted—the rum was ready, and a little after dark the ridiculous howlings began. The influence of the rum did much to increase the filial regard of the bereft son, as well as to awaken the tender feelings of his sympathizing countrymen, for their wailings not only grew louder but also deeper, till near midnight, when it reversed its effect and soothed the disturbed Africans, and the stupified mourners were left prostrate and silent, and the wailings under a Palm oil shed. This occurrence took place some months after my first visit to the factory; but during the few weeks that I spent there first, I was called to the funeral of a heathen, and the Cry was observed. I saw

a heathen child, for although his father had been reared in the colony, and had enjoyed the advantages of instruction, yet he went to the Sherbro country—took two or three "country wives"—bought a number of slaves, and settled down as the "head man" of a little town, in true native style. The moral and intellectual training of his children, therefore, was not only neglected, but they were trained in the superstitious notions of heathenism by their mothers.

As I approached the house in which the corpse lay, I was forcibly reminded of such portions of Scripture as Jer. 9, 17, and Amos 5, 16. The skillful mourners were there with their neglected appearance, sad countenances, wounded arms and breasts, uttering doleful cries. But as there is an entry of this in the journal, it may be proper to present an extract here. "It was a sad sight, the criers for the dead were present, making mournful noises, while others present manifested that want of feeling which exists in civilized lands, but is concealed by a strict observance of the established rules of propriety which these people have not yet acquired. But the most lamentable thing of all was the mockery of the family relation here displayed.—

The man, (I cannot call him husband) does not so much as think of regarding any one of his wives as his companion, nor does he cherish the children so fondly as they were his legitimate offspring. But the mother, heathen as she is, clings to them with a mother's fondness. This mother wrung her hands in anguish—bent over the coffin, and in that position followed it to the grave, where she kneeled down weeping and showing signs of real sorrow, while the father looked on as a mere spectator. The corpse was buried in the middle of the town, and a small house was erected over the grave. A mat and a clean white cloth were also spread over it.

In consequence of the great expense of these Cries to the friends of the deceased, those who attend frequently take with them a gift of some kind to the one who meets the funeral expenses. O.

A Mission Tour.

NATIVE DENOMINATIONS OF VALUE.

The account of Factories belonging to the English on the West coast of Africa, are always kept in pounds, shillings, and pence, but in trading with the natives who have no currency, and are not accustomed to any, the prices of goods are named in the terms employed by the people in general. In the absence of a circulating medium, it is hard to determine what is the standard article from which their tables of value are made. It may be that the white country cloth, constituting the ordinary dress of the males and females, is the standard, as it is equal to one "Bar," the denomination most commonly used in the interior. The following table will show the various denominations used in business transactions, and their corresponding value in American coin:

4 Leaves Tobacco make	1 Head, equal	\$90.05
12 Heads	1 Bar	10.60
40 Bars	1 Ton	24.00
2 Tons	1 Slave	45.00

Although tobacco occupies the first place in this table, yet it does not grow in Africa, but is obtained from other countries. Its extensive use by the natives everywhere, on the coast and inland as far as it can be taken, is the cause of its being used more like a circulating medium than any other article. The only wonder is that some quantity of rum is not used as an expression of value in general, for it is used by all the natives, except those who are Mohammedans.

From the fact that the word Slave occupies a place among the terms used to express value in general, we learn the prevalence and long continuance of the traffic in human flesh; and from the low nominal value at which a man passes in trade we learn how it is that a company of slave dealers can afford to lose every fourth or fifth cargo of slaves, and yet continue their business. The goods given in exchange are held at four hundred per cent. advance on London or New York prices, which will bring the price of a slave down to about 12 dollars; while he is sold in the foreign market at from \$400 to \$800. This difference affords a large amount for freight and loss.

The manner of keeping account among the natives is to make notches in a stick, or to file small pieces of the pithy part of the bamboo stalk on a string of bark. One of these is added for each unit of the thing of which the account is kept. The whole then is called a "book," and is kept in some safe place till the time of settlement.

The natives are often cheated in their exchanges with the traders; but they are by no means destitute of shrewdness and watchfulness in trade, unless it is when a mistake is made in their favor, and then they will hardly be able to see any error, no matter how plainly it may be pointed out. I have somewhere seen it stated that a rascally trader among the Indians was accustomed to use his foot as a weight on one side of the balance, when weighing articles of trade, stating that it weighed a certain number of pounds; but whether this be true or not, I think it would be a dull African who would not want the foot separated from the leg, lest it might add to the pressure on the scale. O.

For the Evangelical Lutheran.
A Mission Tour in Africa.

EXPENSES OF SIERRA LEONE.

One of the things which most forcibly strikes the mind of a stranger on visiting Sierra Leone, is the immense expenditure of the establishment, evinced by the array of officers and their assistants, and by the massive but awkward structures erected for public purposes. And if the visitor turns from the outward appearance of the Colony to the records from which its expenses may be learned, he will be utterly astonished, unless he is acquainted with the extravagance of the English Government, and the obstacles to be overcome in making any real and permanent improvement among a degraded and heathen people.

The following list of the present Colonial officers and their salaries will show that the cost of the civil department is enormous. The exchequer used in reducing these salaries from English to Federal money is that used in the Colony.

The Governor, with salary of \$9,600; Chief Justice, 7,200; Secretary, 2,400; Queen's Advocate, 2,400; Police Magistrate, 2,400; First Clerk, 1,900; Second Clerk, 1,440; Third Clerk, 1,200; Fourth Clerk, 960; Engineer, 2,400; Assistant Engineer, 1,200; Chief Physician, 2,400; Two Assistant Physicians, 2,400; Four Managers, each \$1200—4,800.—Total \$42,700.

It must be borne in mind that this sum does not include the perquisites which in the case of some of the officers are very large; nor any part of the expenses of building and repairing public works. If the perquisites alone were added, the amount would not be less than \$50,000; and all this is required simply to pay the officers of a Colony embracing a territory of not more than thirty miles by twelve, and containing a population of 46,000 inhabitants. Making due allowance for the disadvantages under which the founding and sustaining of a colony in Africa are conducted, there is still ground left for the charge of extravagance.

But let us take a glance at the cost of the whole establishment, during the first 44 years of its existence and reaching down to the year 1831.

It was first undertaken by a company of wise and experienced men in London,

who expected that it would soon support itself. But it cost them \$500,000 before it yielded any return whatever; and the cargo of African produce which it first returned amounted to only \$7,500. Nor did it ever afterwards do anything more towards defraying the expenses of its founding, but on the contrary continued every year to cost the Company such enormous sums over and above its returns, that after 20 years' experiment and persevering effort, they became unable to sustain it, and it was taken in hand by the English Government.

According to a report made by Keith Douglas, in the House of Commons, in June 1831, expenses of the civil department of Sierra Leone from 1807 to 1824, amounted to \$10,886,400; and the Naval expenses during the same period were \$7,821,000. Thus about 18 years, the civil and naval expenses were nearly nineteen millions of dollars.

The report further states that including the expenses of the recaptured Africans, those of the "Mixed Commission Court," and the sums paid to Spain and Portugal to induce them to relinquish the Slave Trade, the whole establishment had cost the English Government, from the year 1807 to that time, nearly \$38,400,000.—Now, if we even take into account the fact that the Slave Trade had before this period been of great advantage to England, and that during the time the traffic in African productions began to yield her large gains; yet the payment of so large a sum for Africa's good certainly speaks well for British benevolence. And if we make large allowances for extravagance and bad management in the affairs of the colony, it will still appear that to introduce and establish the institution of Christian civilization in Africa is a work which requires no small amount of treasure. O.

For the Evangelical Lutheran.
A Mission Tour in Africa.

ARTS AND CIVILIZATION IN SIERRA-LEONE.

An American who visit Sierra-Leone and the vicinity, seeing first the rough surface and thin soil about Freetown, where the first settlement was made, and then penetrating to the more smooth and rich country which commences in the south east part of the colony, and extends far into the interior, becoming more productive as the distance from the sea increases, can hardly avoid coming to the conclusion at once, that he has found another America, and that a speedy and most complete change must take place in the condition of the whole country. In the "sea district" of the colony he finds a country as rugged and a soil as poor as those which have made New England the industrial school of America; and bordering on this part he finds a vast region of fertile land furrowed by beautiful rivers, extending far inland, and bounded at last, by the range of mountains which in his imagination separates the Atlantic side from the California of Africa. With such a picture before the mind, what wonderful and rapid changes the imagination can work out for the next generation of the unfortunate people of Africa! And with the aid of the highly exciting climate, how high it can soar to gain a view of the distant future! But it must come down again, and when it does it gives place to the more sober powers; and then the man turns to examine the actual result of nearly 70 years effort by the English people in this colony. He finds here a sad contradiction to his previous conclusion. In the whole colony he cannot find one water mill, steam mill, or factory of any kind, propelled by either of these powers; nor any kind of machinery employing horse-power, except a small oil factory. He can see no dray or freight wagon drawn by horses or oxen in the whole of Freetown, no plow in the farming districts, nor a brick-yard or potter-shop in any part of the colony. The master workmen among carpenters, blacksmiths, masons, and other mechanics, would hardly pass for apprentices of a month's teaching in the United States. The educational department is but little in advance of the agricultural and mechanical, while the religious rises only a little above the educational; for although a large

proportion of the people are professors of religion, yet licentiousness, drunkenness and Sabbath breaking are woefully prevalent. This state of things after so many years of exertion, indicates slow progress in civilization, compared with the improvement of our own western States. But before we allow our despondent feelings to work out the conclusion that the African is a doomed race, we would do well to consider the three principal causes of this tardy improvement—The degradation of the people on whom the improvement is to be made, the hostility of the climate to the principal agents, and the want of proper means and modes in the efforts put forth.

As regards the degraded condition of the people, it is necessary to observe that the first emigrants into the Colony, who were of any worth at all, were those who had been slaves in the United States, and who had but little training either intellectual or moral, in Nova-Scotia, before they were sent to the African coast, that the next immigrants were the Maroons from Jamaica, who were almost destitute of energy and morality—and that the remainder and much the largest portion of the population was made up of recaptured slaves taken directly from slave ships into the Colony. This last class was composed of people from all the different tribes from which slaves were taken. These three classes then, with the exception of the bands of Kroomen and some others of the native tribes who have from time to time gone into the Colony, make up the population on which the work of reform has been accomplished. Considering their ignorance and degradation as a whole and their enmity and bitterness towards each other, because they were from different countries, and of different tribes, it is not strange that their advance in civilization and religion has been slow.

The second cause—the hostility of the climate—will appear very effective when we consider that the average term of life among the whites in West Africa is not more than 3 years and that nearly all the agents employed in every department of this work have been Europeans, whose energies during their efforts were much weakened by disease and whose terms of service were cut short by death or by entire destruction of health, as not to allow of their carrying out any one plan, till other agents were introduced, whose new plans were destined soon to the same kinds of

In regard to the defects in the means and modes employed, it may be remarked that since several constant and considerable streams flow from the mountains, with an immense fall, and empty into the river in and about Freetown. Since these mountains and valleys were covered with a dense forest of excellent timber, and since various kinds of grain are produced that need grinding, it is inexcusable that no mills have been erected for sawing and grinding, in place of carrying home to England the timber and other products, and bringing back English manufactures. The timber of this region is shipped to England and the inhabitants get their lumber from Norway and the United States. An American cannot help but think that a wonderful distance to go to a saw-mill, and it may be presumed that England would think so too, and so strongly that she would erect mills near the forest, if it were not that she seeks employment for her sea-going people, and especially for her masses at home. It seems the more necessary that some kind of manufactures should have been introduced since the land of the Colony is ill adapted to either tillage or pasturage, so that there is little else to which the people could turn their attention except to become clerks and servants to the English merchants.

The mode of training is practically very defective throughout. Attempts are made to teach the youth mechanics and agriculture in the schools, while they should employ them tending machines and plowing, at least till they would know what some of the simpler machines and implements are. They read in English books about plows and harrows, mills and manufactures, but he scarcely knows whether they are men or things. And besides all this when anything called a machine, vehicle or implement is introduced from England, it is always some enormous unmanageable thing which an American might mistake for a burlesque on machinery in general. I wish the reader could see a "timber carriage" which is taken out from England to carry timber from the forests to the wharf. It was designed to be drawn by men, but from some cause it never traveled more than a few squares from the place where it was landed. The laborers perhaps came to the conclusion that they would rather bring the forcing down to the carriage than take the carriage to the forest.

A Mission Tour in Africa.

ENGLISH HOSPITALITY—BAD CUSTOMS IN SIERRA-LEONE.

During my stay in the Colony of Sierra Leone, I had ample opportunity of testing English hospitality, and I can testify that I found a good share of that excellent quality. The very next day after landing, the Governor invited our entire company to take breakfast with him; and accepting the invitation, we all went, at 9 o'clock A. M., to his mansion. We were met at the door of the outer apartment by a servant who conducted us to a pleasant but plainly furnished room, where his excellency soon appeared and gave us a cordial greeting. He was indeed a noble and dignified looking man, but wore no airs of haughtiness or superiority; and the same may be said of his excellent wife. The only persons present were the Bishop of the Colony and his wife, who were also sociable and friendly.

There was nothing in the conduct of any of these dignitaries that would necessarily produce restraint or embarrassment; and yet, owing to the deference due to them by established English usage, we could not help feeling that there was a tribute laid upon our American freedom and simplicity. "Your Excellency," "My Lord," &c. are certainly clumsy expressions to one always accustomed to the plain and simple manner of address among Westerners. These titles sound well enough in the mouth of an Englishman, who can give them the proper swell and accent; but they are too broad and uncouth for an American to elaborate and round off with any tolerable grace and accuracy. The mere reflections of nobility which I witnessed in Sierra Leone, made me think of the prodigious labor which our Minister to England has to pass through, in rightly constructing and pronouncing these numerous and elaborate addresses.

The custom of using ardent spirits as a beverage, prevails among the officers, merchants and missionaries of the Colony. Liquors of some kinds are deemed almost indispensable to a full meal by nearly every Englishman on the coast. On the occasion already mentioned, when we breakfasted with the Governor, wines were set before us; but the Governor, seeing that none of us partook, said "as he had so many good examples of temperance

for in, he would dispense with the use of wines on that occasion." But the Bishop and the Governor's wife tipped their glasses in true English style. This custom of dram-drinking and sipping at meals, having prevailed among the rulers and teachers of the Colony from its founding, has been imbibed by the people, and has long and greatly retarded the advancement of the Colony in wealth, intelligence, and morals. Although the people are generally poor and unable to meet useless expenses, yet there is probably not a town in the United States—having the same population as Freetown—which consumes one-half the quantity of spirituous liquors drank in that place. Since none of these drinks are manufactured in the Colony, it requires a large portion of its products to pay for that which tends to destroy the individual and the common good.

Nearly all the European residents in the Colony keep an array of servants.—This custom is so prevalent and so confirmed, that a man almost loses caste by violating it. The men of real worth and influence submit to it as a matter of course. But the mere upstart, who occupied the adverse side of high life at home, employ one or two more than the usual number, and make a much greater display of the virtue and convenience of the custom.—One unaccustomed to such a state of things, can hardly help pitying the poor man who has to be waited on by such a number of awkward servants. He must do nothing himself, and yet between waiting, ordering and correcting, he is the slave of them all. Each one of them can do only one sort of work, as that is his business. The master must therefore ring for the first to call in the second, to be sent to the third, to bring the fourth to saddle his horse, or black his boots.

This usage cultivates a servile disposition in the populace, and destroys in both master and servant that enterprise and independence without which no people can become extremely useful or truly happy. Under such training the inhabitants of the Colony are poorly prepared to go out among the heathen tribes around them, and introduce the institutions of civilization and religion. The strength of character and fortitude necessary in such enterprises are wanting. This is seen in the general character of the people. For the most part, they remind one of an over-

grown family of maids and bachelors, who have been so confined and petted at home, that they cannot marry, because they would have to be united to some strange person! There are, however, many noble exceptions to this in the Colony, and they show what the people *might* become, if they were allowed to bear more rule, and made to feel more responsibility. O.